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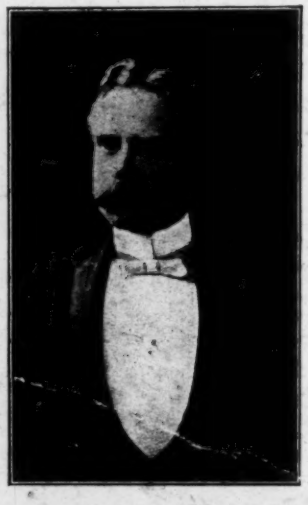

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TO SUBSCRIBERS

EXCHANGE of early numbers of the REVIEW continues from day to day. Many of our correspondents during the last month or so have been helped to gather together many back copies, and some have actually been able to piece out a complete set of the volumes. Those who have duplicate volumes or copies to dispose of, as well as those who are in search of missing volumes or odd numbers, are invited to write now, while the movement is brisk. At the end of the **1917 YEAR BOOK** the list of the numbers we can supply and the list of missing copies are printed. If you will turn to these lists to-day they may be of mutual benefit.

✣ ✣ ✣ ✣

Handy temporary binders to hold the copies of the REVIEW until the volume is sent to be bound, may be had for seventy-five cents. These covers are very convenient and besides they save the copies from being torn, lost — or *borrowed*.

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The pamphlet on the ADMINISTRATION OF BAPTISM is now in its sixteenth thousand (16,000). An announcement of the new issue will be found in the advertisement pages of this number. Orders for it may be sent to this office — 10 cents a copy; twelve copies, $1.00.

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The price of printing-paper has more than doubled itself within recent months, as is doubtless well known to all our subscribers. Notwithstanding the resultant higher cost of the production of the REVIEW, the present subscription rate will be maintained.

It is requested that as some sort of an offset to this increased expense put on the REVIEW, subscribers send in their dues promptly.

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In the REVIEW advertisements, which are fresh each month, there is much of personal interest and of news value to subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through the REVIEW, they say that they saw the advertisement in THE ECCLESIASTICAL REVIEW.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VI.—(LVI).—MARCH, 1917.—No. 3.

THE NEW DECREE ON THE APPOINTMENT OF BISHOPS.

IN the *Acta Apostolicae Sedis*, 3 November, 1916, there was published a decree of the S. Congregation of the Consistory, date 25 July, concerning the manner of presenting to the Holy See the names of those who are considered fit for the episcopal office in the United States of America.[1]

To restate in this connexion, even briefly, the practice of the Church regarding the election of bishops in its various historical phases would be superfluous, as it is known to all who have taken a course in Theology and Canon Law. Moreover, it would be outside the scope of the present article. Let it suffice for our purpose to say that the exceptional reservation of episcopal elections introduced by the Holy See in the fourteenth century, as against the common law established by the Decretals, which left the election of bishops to the cathedral chapters, serves at the present time as the general discipline. The Second Rule of the Apostolic Chancery declares that it belongs to the Holy See to make any and all provisions for cathedral churches. There are exceptions, of course, even in our own day. For instance, the election of the bishop is left to the cathedral chapter in a few dioceses of Austria, in all the dioceses of Prussia, in the dioceses of the Upper Rhine Province, and in some parts of Switzerland. Other exceptions, not less important and much more numerous, are found in the Concordats which the Holy See, at different times and in various circumstances, entered into with different nations, for example, Austria, Bavaria, and Spain. In the Concordats

[1] The text of the decree is printed in THE ECCLESIASTICAL REVIEW, January, 1917, pp. 58 ff.

the Holy See recognizes in the civil power or concedes to it a *jus patronatus* over all or some of the dioceses of the country in question, or simply permits the head of the State to present a list of names from which the Holy See selects one for the vacant diocese. These are the only exceptions to the Holy See's full liberty of election of bishops. They are, however, real exceptions, since in the elections by the cathedral chapter, in the presentation, and in the exercise of the *jus patronatus* the person elected or presented acquires, if worthy, a true and real *jus ad rem.*

In the application of these general principles the Holy Father, before he exercises his authority, causes inquiries to be made and information to be obtained regarding the qualifications of the candidate, as he is generally called. Nothing, in fact, is more closely connected with the general welfare of the Church than the appointment to the episcopal office of men who possess the requisites of intelligence and character.

In these inquiries, which are purely for more ample information, there are two distinct methods. The first is generally followed in the appointment of titular bishops, of vicars apostolic, and, in theory at least, of all the bishops of Italy. In these cases the Sovereign Pontiff not only appoints whom he pleases but also maintains full liberty of action with regard to the choice of persons who may be candidates, and the inquiry into their fitness. He interrogates whom he will and when he will, without implying in the person to whom the inquiry is addressed any *jus commendandi* or *supplicandi.* Much less is there implied on the part of the Holy See any obligation to act on the information received.

The second method, which is in force in many countries now or formerly under the jurisdiction of the Propaganda, leaves intact the right of the Holy See regarding the election. At the same time it concedes to a class of persons who, by reason of their office, are presumed to be quite competent, the right to suggest the names of certain individuals whom, in their judgment, *coram Deo*, they believe to be suitable candidates. Nevertheless, the Holy See is in no wise obliged to follow the suggestions mentioned or to refrain from further inquiry, if it be deemed necessary. In a word, the concession amounts to this, that in some countries in which, on account of the great

distance from Rome, a direct inquiry is impracticable, the Holy See allows a portion of the diocesan clergy to make some of the inquiries which usually precede the election.

The historical origin of this concession must be sought in the archives of the Propaganda. Doubtless, it would offer an interesting subject for historical research. It would seem that the concession was made for the first time to the English sovereigns in reference to the appointment of bishops to vacant sees in Ireland. Once Henry VIII had accomplished the separation of England from Rome, the reigning house of England evidently forfeited this privilege along with others. However, the circumstances which had induced the Holy See to grant the concession continued, and there was added the impossibility of making a direct presentation. The *jus presentandi* was then conceded, first to all the diocesan clergy, and later it was restricted to the parish priests and the cathedral chapters, who were presumed to represent the diocesan clergy. Subsequently it became evident that a special supervision of the Holy See over the exercise of the privilege was necessary. Either by intentional innovation or owing to the stress of circumstances, the nature of the privilege tended, little by little, to undergo modification, and from being a simple *jus commendandi* to become a real *jus nominandi.* Hence the numerous declarations of the Congregation of the Propaganda regarding the nature, limits, and exercise of the privilege, the numerous refusals to accept the reports that were sent in when they showed the above-mentioned tendency, and finally the appointment of the so-called Apostolic Notaries who were charged with the duty of casting the reports into established form.

These brief historical references, besides bringing out more clearly the nature of this concession, explain in a measure the fact that the same discipline, with slight variations, prevails, or has until recently prevailed, in the United States, Australia, and Canada, in which the first Catholic settlements were largely composed of emigrants from Ireland.

The discipline which, until recently, was in force in the United States regarding the election of bishops is contained in the Acts of the Third Plenary Council of Baltimore (Tit. II, no. 15). Leaving out the details, which are generally

known, the substance of the procedure is as follows. When a see becomes vacant by the death of the incumbent, by his resignation, or by his transfer to another see, the diocesan consultors and the irremovable rectors meet to select a *terna* and recommend it to the Holy See. The bishops of the province do the same. This is, in substance, the manner of proceeding. To it have been added, in certain cases, special modes of procedure suggested by practical considerations; for example, an inquiry addressed to all the metropolitans if it was question of electing an archbishop.

The difficulties, however, involved in this legislation of the Council very soon became evident. The decree now before us sets forth the most serious of these difficulties and adds that there are others: "ad haec aliaque non modica avertenda incommoda, de quibus alias jam sermo factus est." These words undoubtedly refer to the document published by the Congregation of the Consistory, 31 March, 1910, in which, on account of the importance of the elections, of the propriety and gravity with which they should be conducted, and of the just treatment to which candidates are entitled, the publication of the names of candidates is strictly forbidden and the utmost secrecy is enjoined regarding the deliberations of the clergy and the bishops. The document, which is couched in very emphatic terms, brings out clearly the serious nature of the abuses which it proposed to eliminate. The chief difficulty pointed out by the S. Congregation is that the consultors and the bishops are not called on to exercise their right until after the see has become vacant. Hence the need of treating with a certain amount of haste a matter which is of so much importance to the welfare of the Church. For this reason and in order that the function of the consultors and the bishops be limited to the indication of the names, the Holy See was obliged to inquire carefully into the qualifications of the candidates proposed. If, as might easily happen, the data were insufficient, or if the Holy See did not think it advisable to entrust to any of the candidates named the government of the diocese, it became necessary to obtain further information or to call for a new *terna*. In the meantime, the filling of the see, always a primary need for the public good of the Church, was delayed indefinitely.

Before coming to the explanation of the new decree I may be permitted to make one additional remark. The right of presenting candidates was granted to the consultors and irremovable rectors in view of the presumption that, as they formed the council of the deceased bishop, they would reflect the attitude of the whole diocese in regard to this most important matter. The number of the consultors, however, is very limited; they cannot be more than six, nor less than four. The irremovable rectors might possibly be more numerous, since the limitation set by the Council of Baltimore was to hold only for twenty years. But the conditions for making a parish the *locus* of an irremovable rector were such that they could not easily be fulfilled. On the other hand, the declaration of irremovability, while it yielded certain advantages, constituted eventually an obstacle to the free removal, transfer, or promotion of the incumbent. These and other reasons explain the fact that there are comparatively few irremovable rectors. If to the foregoing considerations we add that in all, or nearly all, of the dioceses in the United States the nationality of the clergy is so various, one is obliged to conclude that the presumption referred to above, namely, in regard to the representative character of the consultors and irremovable rectors, loses much of its force.

Furthermore, it is proper to add that, when the Holy See appointed one of the several whose names were presented, the appointee, on taking up his office, found himself in a situation that may be characterized as delicate, if not difficult. He knew, of course, who voted for him, and even when there were the best intentions on both sides he was likely to find himself under a real or imputed sense of obligation. In regard to the others, any and every act of administration or discipline affecting them might very easily be considered and interpreted as evincing a spirit of reprisal. In either case his freedom of action, indispensable for the success of his administration, was, or might be, considerably restricted.

To eliminate these and other complications it was decided to publish the new legislation. But, as the S. Congregation of the Consistory had declared in an earlier document, "Canonicae regulae, prudens regiminis ratio, constans Apostolicae Sedis procedendi modus, a quo nunquam deflectere

solet," require that, before introducing a change of any importance in a state of things recognized and approved, the bishops of the country in question should be asked for an expression of opinion. And this is what the Holy See did in the present matter. The first draft of the decree was sent to each bishop to inform him of what was proposed and to obtain his view as to what he might consider a needed modification. A large majority of the bishops of the United States expressed themselves in favor of the decree, and the decree was accordingly published.

The new law and the mode of applying it are set forth in eighteen articles. For the sake of clearness, its provisions may be described under three heads. The first has reference to the action of each bishop; the second, to the action of the metropolitan; and the third, to that of the metropolitan in concert with the bishops. The first, and most important, part comprises four articles. The first article provides that each and all the bishops of the province, at the beginning of Lent of this year, and every second year thereafter, shall submit to the metropolitan one or two names of persons whom they regard as worthy of the episcopal office. This is the substance of the new legislation. The designation of the candidates must precede, not follow, the vacancy of the see. Once the principle is laid down that the designation in each ecclesiastical province is to take place periodically, it becomes a part of the bishop's duties, as official adviser of the Holy See. In the fulfilment of this obligation the bishops will have the principal part, since they bear the chief responsibility. As in all important matters affecting the welfare of the diocese, they are obliged to ask, though not to follow, the opinion of the chapters or consultors, so in this matter they cannot evade the obligation of obtaining the opinion of the consultors and irremovable rectors. The action of these is, of necessity, restricted by the presence of the bishop. They form his council and in this, as in other matters, they cannot ignore his presence or act independently of him. The very idea of such independent action would be opposed to the welfare of the diocese.

The bishop should make his inquiry without formality, that is, he does not call the consultors together for this purpose,

but asks of each consultor or irremovable rector, orally or in writing, the name of an eligible candidate. He obliges each of them *sub gravi* to secrecy and commands him to destroy all correspondence bearing on this matter. This method of obtaining information does away, of course, with the formalities; at the same time it safeguards the secrecy and freedom of election. If the bishop considers that the information furnished by the consultors and irremovable rectors is insufficient, he may address his inquiries to other persons, always with the same measure of caution. In his choice the bishop is not limited to any particular territory; provided the candidate or candidates have the requisite qualifications, it matters little whether they belong to his diocese or to another. As soon as he has made his selection, the bishop shall report it to the metropolitan.

As regards the metropolitan's action, it is extremely simple, and so requires very little comment. After learning from all his suffragans the names they have selected, the archbishop draws up a list of the proposed candidates in alphabetical order and sends a copy of the list to each bishop of the province, so that they may be duly informed and, if necessary, procure additional information regarding the candidates with whom they are not acquainted. Here also, in their efforts to obtain additional information, the bishops are exhorted by the decree to exercise the utmost prudence, and if they perceive that their inquiry involves any risk of publicity they are to desist. Either in sending the list to his suffragans or in a separate communication the metropolitan shall designate the place and a date after Easter for the meeting at which the bishops are to discuss the qualifications of the candidates proposed. He shall so arrange the date of the meeting as to suit the convenience of all the bishops and not have any of them absent on account of previous engagements. As regards the meeting itself, the decree recommends that there be no public formality; it is not to be publicly announced, and in particular it is not to figure in the newspapers. This can be easily managed if only the interested parties, that is, the bishops, are informed of the date and are requested to keep it secret.

The action of the suffragans and the metropolitan falls under two points, the discussion and the voting. Before en-

tering on the discussion, all, the metropolitan included, are obliged, with hand on the Gospel, to take an oath of secrecy regarding everything that takes place at the meeting. Then the decree is to be read, so that the proceedings may be conducted in proper form. Finally, one of the bishops, usually the youngest in years, is elected secretary. Needless to say, all persons other than the archbishop and the bishops are excluded. Neither the vicar general nor an administrator is admitted, nor may a priest be called in to act as notary.

The discussion then begins, and, as the decree expressly states, it should be *moderata*. As to the motives which should guide the bishops and the qualities which should be looked for in the candidates, articles 10 and 11 are explicit. In these articles the tone of the decree becomes more solemn and impressive. The Sovereign Pontiff reminds the bishops of the seriousness of the matter in which they are engaged and appeals to the " perspecta omnium praesulum pietas ac religio ".

When the discussion has been closed the bishops proceed to vote. The voting process may, at first glance, seem complicated, although closer inspection shows that it is easily carried out. It is well to note, first of all, that, while the discussion extends to all the candidates, not all are named when the balloting takes place. In Article 12 it is provided that, if for any reason whatever, in the course of the discussion, all those present agree in declaring one or more candidates to be unfit for the episcopal office, there shall be no voting in regard to them. For this exclusion, however, there must be unanimous consent, and, though possible, the case will not often occur. With regard to all the other candidates the vote is taken as follows. Each of the bishops has three ballots different in color; white, meaning favorable, black, meaning unfavorable, and a third color (not determined by the decree), meaning that the holder abstains from voting. Two ballot-boxes are provided: in one each bishop deposits the ballot which he desires to cast, that is, either white, black, or the third color; in the other box he places the two remaining ballots. This obviously is an efficacious means of securing the secrecy of the ballot and the freedom of the election. The candidates are voted for in alphabetical order; the archbishop casts the first ballot. At the close of the balloting, the archbishop and the

secretary count the votes in the presence of all the bishops, and note the result in writing.

It may happen that some candidates receive a unanimous vote in their favor or that, of two candidates, each receives the same number of favorable and the same number of unfavorable votes. If one of the bishops propose that among these candidates there be a gradation, it suffices that each bishop write the name of the candidate whom he prefers and place the ticket in the ballot-box. The tickets are then taken out and counted, as in the previous balloting.

The decree adds that, although the Holy See, before appointing any of the candidates, reserves the right of further inquiry as to his qualifications, it is nevertheless well that in their report the bishops should indicate whether the candidate is better fitted for a large diocese or a small one, for a diocese already organized or for one that is still to be organized.

The report of the transactions of the meeting, and especially of the balloting, is to be drawn up by the secretary and must be read aloud before being signed by the metropolitan, the secretary, and the other bishops. Two copies of this report are drawn up, one to be sent by the archbishop to the Apostolic Delegate, who forwards it to the Congregation of the Consistory, the other to be preserved in the secret archives of the metropolitan, who is obliged to destroy it, in any case, at the end of a year, or even before that if there be danger that it may become public.

The document closes with the statement that, notwithstanding the decree, the bishops may always have recourse to the Holy See if they think it necessary to give more precise information.

If at the beginning of Lent, 1917, or in any of the biennial periods, a diocese should be vacant, no names are to be proposed for that diocese, since the right to propose is granted to the bishop only, and not to the administrator. If at the same periods the metropolitan see should be vacant, unless further provision be made by the Holy See, the senior bishop cannot take up the functions of the archbishop in this matter, since the right of calling the bishops together pertains only to the archbishop.

Although all ecclesiastical laws remain in force as long as the Holy See judges opportune, the express statement that this decree shall be in force " ad nutum Sedis Apostolicae " shows that if, notwithstanding the efficacious coöperation of the episcopate of the United States, the results do not come up to expectations, no one need be surprised if new provisions are made, with a view to establishing greater unity of discipline.

PHILIP BERNARDINI.

The Catholic University of America, Washington, D. C.

THE MASTER KEY IN THE HAND OF JOSEPH.

IT is a physical law that a material force once set in operation never ceases in its results. The pebble dropped into the water starts ripples widening to the ends of the universe, and counter-ripples back to the centre; the apple falling from the tree exerts a pull which is ultimately felt at the farthest star; the ray of light shooting through the ether, impinging upon the earth, rebounding, scattering, splits into a million tiny, diversified energies that shall palpitate through the maze of created things as long as time shall last. No matter what form the original force assumes, whether it be heat, or light, or sound, or electricity, the physical law holds true, namely, that the force persists.

In the spiritual world, also, we may formulate almost the same law, that a spiritual force, once started, never ends in the consequence. Every thought, or word, or deed, whether good or bad, that is sent forth shall have its results summed up only in eternity. The first wavering thought of Adam and Eve, as well as their fatal deed, moves through the world of souls to-day, a perpetual inheritance of weakness to their children. On the other hand, every noble thought and act of patriarch or prophet, or martyr, or confessor or virgin from the earliest times, still exerts its antidotal force derived from the great Healer, Christ our Lord.

Between these two forces, the material and the spiritual, there is this difference, however. In the case of the physical force the producing power often vanishes. Although its effects continue on, the pebble itself will wear away, the apple rot, the ray of light be extinguished. But with the spiritual force

the original cause remains with its effect. The individual thinker, the speaker, the doer lives on essentially the same with his thought and word and deed because he is immortal.

Now the Catholic Church, though to a surface view manifesting all the signs of an organization, is in its final actuality a single, individual, spiritual entity, operating visibly through its members. It has a single soul and a single body: the soul, Christ, acting through the Holy Spirit; and the body, the aggregate members of the Church, informed and vivified by the same Holy Spirit. The Church is therefore Christ Himself, visible in His chosen organization, His grace permeating His mystical body, the one vine giving life to its branches. And in proportion as each member yields to the sway of grace, he becomes assimilated to and identified with Christ in His Church. This is exactly what St. Paul means when he exclaims: "I live, now not I, but Christ liveth in me." Christ and he are become one.

Consequently the Catholic Church, although by the positive institution of Christ it must, and must always, exist under the condition of visibility, and as an organization, is in a strict sense one being, one Spirit operating through one mystical body. As such it will follow the law of the permanence of the individual.

The Church was formally proclaimed a visible organization only after the resurrection of Christ. But it had really so begun thirty-three years before, at Bethlehem. It was born after Christ's death, but it was conceived at the Nativity as a visible organization, as a family, with Jesus the Head, Mary the Mother, and Joseph the Guardian. The Holy Family was thus the nucleus of the Church, and its first members, the very first who were visibly identified with Christ, were Mary and Joseph. Without these two the plan of God had been defeated. They were needed in the councils of God as a condition of His action, and therefore their coöperation in the earliest formation of the visible Church is forever unutterably valuable to all the generations of men.

Now the total spiritual force which first brought the Church into being as a formally visible organization still exists with and preserves the same relations to the Church to which it gave birth. Jesus, Mary, and Joseph still live, and as Jesus is

still the head and vivifying author of the Church, so Mary is still proclaimed its Mother and Joseph its Guardian.

Since that early day, the Church has grown and developed and spread, but is, nevertheless, to-day essentially what it was at Bethlehem. And the members of the Church, the adopted brothers of Jesus, are the spiritual sons of Mary and are under the active protection of Joseph as Jesus was when lying in the manger.

The word "Guardian", therefore, as applied to Joseph, is not merely a title of honor bestowed upon him in recognition of service in the past, so valued that its memory must not pass away. The great family of the Church to-day is the grown-up family of Bethlehem's cave, vitalized through Jesus, mothered by Mary, and permanently fostered by Joseph. It cannot be said of Joseph that he is the guardian emeritus of the Church. His appointed work is done to-day as concretely and as accurately as it was the first day he assumed the duties of the foster-father of the Son of Mary.

All this becomes perfectly obvious when we look at the attitude of the Church toward Joseph. From the earliest times he was recognized and revered. But as the centuries roll on, his actual work of guardianship has been more and more understood and appreciated. The devotion of individuals of every type of character — learned and unlearned, rich and poor, sinner and saint, confessors, martyrs, doctors of the Church—has grown into a mighty flood. The official cult of the Church has stamped this devotion with constant approval, until we now celebrate not only his name's day, but solemnly commemorate him as our Guardian in a day of special thanksgiving for his benign patronage over us.

Why is it, we may ask, that as Mary is the Mother of the Church, the Queen of all the saints, so Joseph is the protector of the universal Church, and of its saints? Other saints, while generally revered throughout the Church, yet make their special appeal to particular classes. Why is St. Joseph the patron of all patrons, with a definite and unique appeal to every class?

The first, and the obvious answer, to this question is that such is the decree of the Church, the reason for which is easily understood. For it is to be expected that he who was the

guardian of Jesus, the infinitely perfect man, should naturally be the guardian of the less perfect; that he who was the protector of the Queen of Patriarchs and of Prophets, of Doctors, Martyrs, Confessors, should likewise protect all of us who struggle to be enrolled one day among these glorious cohorts. It is not difficult to see why the powerful should seek Joseph, who shielded Jesus, the All-Powerful: why the distressed flee to him, who succored the distress of the Mother and the Son; why the learned and the ignorant alike enquire of him, whose own natural ignorance was illumined by the Light of the World; why sinner and saint should pray to him, who learned the innermost meaning of sin at the Fountain of Innocence; why the dying should cling to and look up to him, who sweetly died in the arms of his Jesus.

These are strong and satisfying reasons that answer our questioning almost before we can formulate it. The mere surface facts of the life of Joseph reveal him to us as a man among men, gifted with unique prerogatives, and therefore with unique power. But the further question immediately suggests itself: Why were these prerogatives, this power, vested in Joseph? Why, from among all the saints, was Joseph chosen to be the guardian of the Church from her very beginning? Why was it not, for example, the ardent Precursor, St. John the Baptist, who prepared the way for Christ with that burning humility of self-surrender which could cry out in the midst of his marvelous success, "The latchet of His shoe I am not worthy to loose"? Why not St. Peter, the Prince of the Apostles, the Rock that was to sustain the Church of Christ through every vicissitude? Or why not the great Apostle of the Gentiles, who so identified himself with Christ that he could rapturously proclaim, "I live, now not I, but Christ liveth in me"? What is the underlying reason why Joseph was preferred (if we may use the word) to such mighty souls as these?

We do not propose to search irreverently into the designs of God. We know that "the Spirit breatheth where He will", that the ways of the Lord are inscrutable and His wisdom holds depths that no human mind may plumb. But we know also that "to him that hath shall be given", that living faith comes through good works, that the character of the man

himself as a resultant of the acts of his will, has a part in filling the place God destines for him. It is from this point of view that we can ask the question why St. Joseph was chosen for his work of guardianship.

Considering, then, his character, we feel at once how it fitted the sphere in which he moved. A character mild, quiet, affable, unassuming, modest; yet firm and sure, broad, penetrating, unflinching; approachable, yet dignified, and with the calm reserve of a great soul; ready for any emergency, fair and considerate, gentle to accept explanations, to make allowances; and through every change of good and ill alertly devoted to God, unfalteringly self-sacrificing; a man of deeds if ever there was one, but without a trace of the severity, or resentment, or prejudice, or suspicious moodiness that so often betray themselves in men of action: a character we like to think about, restful as it is, and at the same time inspiring, our own very choice above all others for Mary's protector and Jesus' foster-father. A man noble enough to be the guardian of Christ, yet unassuming and retiring enough to live unperceived by the world and to die unknown; gentle enough to be the protector of the Virgin of Virgins, yet brave enough to risk the dangers of a desert flight and the hardships of an unknown country to save the weak beings entrusted to his care; a man of a character exalted enough to be the Spouse of the Queen of Heaven, yet content enough to work steadily at the trade of carpenter; a man of rapid and incisive intelligence, yet not hasty to come to action; of sensitive feeling and a tender heart, yet careful not to betray feeling save at the proper time; a man who loved God with every fiber of an intense and devoted nature, who longed to draw the pagan world to the feet of the young Christ he knew and worshiped, and yet who for a whole life long remained apparently inactive, holding those gigantic forces of his perfectly in leash, without a tremor of restlessness or a sigh of discontent.

Surely the Scripture term "just" applies to Joseph throughout the full breadth and depth of its meaning, and describes in a single word the man perfectly balanced, indescribably apt for any situation that life might bring before him.

Such a description of the character of Joseph does not, however, say the final word about him. In every character there

is one quality from which all the others flow, whether for good or evil. And as in the case of a vicious life we can trace its individual sins back to one unmastered passion, so with the virtuous we can follow seemingly disparate qualities of good up to one central source. Looked at from the merely human side this will be the one quality which makes the others, if not possible, at least efficient; the master key that opens every door of the soul to use and action; the foundation-stone that holds the building secure.

If we now ask what is the key to Joseph's life, the one reason why he was called the " just man ", if we seek to know why he above all others was chosen to be the guardian of the Holy Family, the answer is: Because, more than any other saint, St. Joseph was the saint of Obedience. And if it be asked what one great thing St. Joseph did in this world, the answer we give is: He obeyed, he obeyed, and again he obeyed.

Disappointing solution! one may exclaim. Such a homely virtue, what is there great about it? Or what is it when compared to the deeds of great saints who won to the faith wild, hardened nations, underwent piercing hardships, endured unutterable pains, and poured out the red blood of their vigorous lives in the service of the Lord? What is this humdrum existence of waiting to be told something, and then doing only that something, compared with the magnificent spontaneity and the original campaigning of the great saints? To-day we want initiative. The world is pushing forward, not waiting tamely to be told. And the saints that are to be of to-day, that are to be our models, must be strong to begin, must dare to leave the beaten path, must startle a world that is won only after its curiosity has been aroused and its attention arrested. The spectacular, the unusual, the unexpected must to-day take the place of the obvious, the commonplace, the customary. People nowadays must be amused first and taught afterward. The example of old-time hermit saints no longer carries an appeal. Quiet retirement, steady mortification, unquestioning obedience—examples like these have lost their charm, their power to influence and mould. The modern saint must not jar preconceived notions, must soothe the feelings, respect prejudices, and by allowing us to be undisturbed, in time gently lead us on to a happiness in eternity.

St. Joseph then, one must conclude, has sadly lagged behind the times, outdistanced by the cyclonic speed of this modern world. He is passé, a worn-out, threadbare saint, to whom we allot space as to a respected relic of ages past, rather than adopt him as a model of life for the dizzy years that whirl by us. The Church, it is true, still calls Joseph her patron, but, conservative as she is, even the Church will find for us a patron more responsive to the twentieth-century speed and temperament.

It sounds disrespectful, not to say flippant, thus baldly to argue the incapacity of St. Joseph. But if we carefully unfold the little thought of petty impatience that takes possession of our mind whenever we feel his shadow across our hurrying path of worldliness, will not that little thought be found to hold all that which the cold type reveals to be self-will and waywardness? The resentment that starts up when in the midst of our giddy social plannings, or our rose-colored dreams of lofty station, we suddenly happen upon the figure of Joseph quietly standing near us; the setback we feel when in our furtive and eager peerings up and down for novel distractions, for possible openings to notoriety, we feel the deep eyes of Joseph regarding us; the offhand retort we make to his implied reproach by feigning ignorance of his presence, or by quickly passing him by as one to be considered when we have leisure, perhaps, but not now—do not these actions say plainer than any words that we do not wish him for our guide, and that, while as a passive, statuesque figure he may appeal to the contemplation of art, as an active, directing force in our busy lives we cannot afford to consider him?

And yet, argue as we may in our own minds, fret as we will in our own hearts against St. Joseph's ideal of unvaried and unmurmuring obedience, it is this very thing that all of us, in spite of ourselves, most admire, whether we see it in the order of nature or of grace. Why is it, for example, that in nature we admire the sun, the moon, the stars? Not because of their proper grandeur, but because of their ordered and orderly grandeur. If the sun were not to rise for a week or a month at a time; if it were suddenly to drop forty million miles nearer to us, and then as suddenly to fly the same distance farther from us, it would quickly cease to be for us a thing of

beauty. If the stars were to become entangled in their orbits, and each to hurtle at will through space, on the instant they would become terrific to us. So of smaller things. The human heart is called the noblest, most valuable organ of the body. Why? Because it does most for us, with its powerful, steady, tireless beatings, sending the life stream to every tiniest outpost of the human organism. If this heart of ours were to follow whims of its own, were one moment fearfully to accelerate, and the next abnormally to retard its speed, we should soon see in it nothing valuable, nor noble, but only our destroyer. Not because of its tirelessness, therefore, do we value the heart, but precisely because of its steadiness, its regularity. And regularity is the result of obedience.

In the moral order, likewise, it is this same quality of obedience which evokes our admiration. The man we trust above all other men, whom we finally grow to love, is he not the man whose actions, like the sun, are bright with cheerfulness, warm with affection, but above all unfailingly reliable, unwavering, trustworthy through every emergency and faithful in every crisis; whose thoughts shine through his deeds, steadfast, unconfused, untroubled? We depend upon him because we feel that he himself depends upon the unchanging moral law above him. He is obedient, and therefore dependable. The very victories of the saints, magnificent as they often were, and even spectacular, blossomed and bloomed out of the hidden root of obedience, out of their ultimate dependence on, and adherence to God's law. This is why we love St. Joseph, and reach out our hand to him. He was the " vir fidelis ", the obedient man, and obedience spells trustworthiness. In each detail of life his thought and action were freely and perfectly subjected to God, and consequently whithersoever he leads we may safely follow.

It seems certain as anything can be certain that it was this preëminent virtue of obedience in Joseph which moved God, first to choose him as the guardian of the Holy Family, and then to appoint him as the patron of the universal Church. Even without the extrinsic evidence of the Scripture facts of his life we should have expected on *a priori* grounds to find this virtue strikingly developed in him. If we were to choose the one text that most succinctly describes the life of Christ,

we would name the compact summary of St. Paul: "He humbled himself, becoming obedient unto death, even to the death of the cross." In like manner the words that best express the full meaning of Mary's life are her own: "Behold the handmaid of the Lord. Be it done unto me according to thy word." Obedience was the family trait, and Joseph must have possessed it in high degree.

But it is when we read the Scripture that we discover the full lesson of his life as God wished us to have it. As the guardian of Christ, Joseph appears directly in but four incidents, namely, the period of his fear about Mary before the birth of Jesus; at the nativity itself; the flight into Egypt and the return; and the losing of the Child in the temple. Collating these four incidents, we find, despite their differences in time and place, a most significant similarity in their revelations of the character of Joseph. First of all, each time we come upon him we find him in difficulties, in painful and complex difficulties, striking at the very core of his heart. To mention only the doubting of Mary: what a terrible anguish it was that like a wild beast tore at him constantly through that harrowing suspense wherein no human relief was possible!

Again, all Joseph's difficulties were directly connected with his one great duty, his family. Whether it be suffering of soul or of body, it is endured for Mary and the Child. Without the least trace of selfish introspection or of brooding over his personal griefs, he shakes off the clogging fetters of personal sadness, forgoes the luxury of melancholy, and tremulously sensitive as we see him to be, he uses that sensitiveness entirely in the interests of the two helpless ones given over to his care.

The next striking fact common to the Scripture incidents of Joseph is the manner in which he met his difficulties—with silence. In all his difficulties we have no word from him. We are not of course to suppose that he never spoke at all. Nevertheless, in all the Scriptures we have not a single recorded word uttered by the great guardian of Christ. Even at the finding of Jesus in the temple, where we might expect that surely here he would say something by way of inquiry or of protest, he retires into the background and recognizes the right of the virgin Mother to address her Son. Nowhere a

word! An unparalleled example among the personages of Scripture!

Nor was his a stolid, gloomy, irritating, witless silence, the outgrowth of an unsympathetic sluggishness, of an intellectual helplessness, inertly standing at gaze, or hesitatingly floundering about in a morass of cross purposes. On the contrary, we see him always ready, eager, yet perfectly poised, like the runner on his mark waiting the word to start away; mentally alive and keen to receive any command; quick to begin, coolly resourceful to continue, steadily enduring to the very end. The very first picture the Scripture gives us of Joseph emphasizes this quality of his active, intelligent silence. In the great crisis of his life, while the crushing fear about Mary was forcing him to look into a future poisoned with the most humiliating distress, we suddenly come upon these words, moving like a strain of music through the infernal discord: "But while he thought on these things." No wailing, nor contortions, nor the vain mimicry of despair. But though his lonely agony was a fitting forerunner of Christ's later agony in the garden, since to him the loss of Mary was the very next thing to the loss of God, Joseph met his trial in a manner worthy of his Master. The night of terror closed in upon him, but did not devour him. His soul was staggered, but not prostrated, for while serenely waiting the final word from the Lord, "he thought upon these things". He had himself well in hand.

Severe difficulties, encountered in the cause of others, grappled with in silence, these are the conditions under which Joseph worked. These are the setting. The central jewel we have yet to consider.

The second chapter of Matthew provides us with the most satisfying portrait of Joseph, and leads us to the very heart of him in the story of the flight into Egypt. We quote the passage:

> v. 13. And after they [the Magi] were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.
>
> v. 14. Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod.

Considering this incident, we find that Joseph is recognized as the responsible head of the Holy Family. The angel addresses him, and not Mary. To his sole judgment, therefore, is left the care and charge of the mother and child. Now we might think that here, if anywhere, Joseph would have used his judgment to debate this important matter. Indeed, after a survey of the situation, our first impulse would lead us to think that he should have argued the case out even with an angel from heaven.

"'Arise!'" he might have said in wonderment. "Do you mean at once? In the middle of the night? Why not wait until morning? Or if it be so urgent, why did you delay until this last inconvenient moment to inform me?

"'And take the child and his mother!' Impossible just now. They are in the midst of a much-needed sleep. It will injure the child thus to be aroused, and hurried away through the midnight damp and cold. The mother is fatigued and nervous, and must not be startled. It cannot be thought of.

"'And fly into Egypt!' This is the last straw of impossibility laid upon an already unthinkable order. I have never been to Egypt and do not know the way there. Directions, routes of travel must be looked up. Nothing is prepared in the way of necessaries of food and clothing for so unheard-of a journey. The road too, I have heard, is dangerous, by reason of robbers infesting it, and I must plan some defence. This is imperative.

"'And be there!' You mean that we shall remain in Egypt? There must be some mistake. These people are aliens in every sense. I do not know the first word of their language. And what is to become of my trade? I must support this family, and this I can do with my customers at home. But there I am acquainted with no one and cannot hope to please them. We shall starve in that place. Think of the religion of those people, besides! Pagans! who will hate us, annoy and molest us—true worshippers, cut off at a single stroke from our means of livelihood, our friends, our home and our temple wherein we adore the only God!

"'Until I shall tell thee!' How long will that be? It is necessary for me to know this, as it will make every difference in our plans in case we have to go there. The unpleasantness

and the monotony of the life will be bad enough, but the suspense of not knowing when it is to end, will make it simply unendurable. This is not a mere matter of sentiment. It is plain business.

"'For Herod will seek the child to destroy him!' Oh, is that the reason of this extraordinary proposition of flight? A very simple precaution removes that difficulty and renders the idea of Egypt altogether unnecessary. Do *you* remain here with us, stand guard at the entrance, and when the minions of Herod appear, either drive them off with slaughter, as the angel of old destroyed the Assyrians and the first-born in the land of Pharaoh, or else hold their eyes that they may not see as they pass along. Angels were here singing at the birth of the child, and we did not need them then. Now that we need them, at least one angel can remain for our defence. Compared with this solution of the difficulty the notion of flight is awkward and visionary, therefore our departure hence is plainly superfluous."

The argument might be called clever, were it not so obvious, so entirely unanswerable. And we hurry our finger up and down the sacred text to see how the angel answered it. The angel did not answer it at all, because Joseph did not give it. Why did he not think of the argument? we ask disappointedly. He did think of it. It is certain that here as in his other difficulties Joseph "thought on these things" at least as quickly and as thoroughly as we realize the various possibilities of ways and means. But we have from him no word of response, save the single response of silent, instantaneous action. How did he act? Compare piece by piece the fourteenth verse of the second chapter of Matthew with the thirteenth verse, and we shall see.

"Arise," the angel commands, and Joseph's answering action is given: "Who arose".—"And take the child and his mother." And the echo, "And took the child and his mother".—"And fly into Egypt"; and "he retired into Egypt".—"And *be* there until I shall tell thee": and the answer, "and he *was* there until the death of Herod," or in other words, until he was told, as we learn from the twentieth and the twenty-first verses of the same chapter.

See the swift, uncompromising, accurate, persevering obedience of St. Joseph! Four successive, astonishing, abrupt commands, rising in cumulative difficulty one above the other, given at a peculiarly embarrassing moment, with a note, we may almost say, of harshness running through them; with not the least preliminary to relieve any shock of surprise, with no hint of practical direction, no softening phrase of exhortation or encouragement to mitigate their bluntness. And without a word the work assigned is entered upon at once, and exactly according to the instructions unflinchingly followed through. It meant exile, danger, perhaps death. But yet from Joseph only silent obedience. No shadow of querulous irritation, no flurried exclamation of anxiety, no sharp insistence on further detail, nor any trace of the pompous hurry of self-importance. But with a vivid calm, with a mind instantly grasping the full import of the danger, realizing lucidly the apparently simpler avenues of escape than the one offered, he cleanly cuts away every subtle entanglement of merely human foresight, and imperturbably and irrevocably entrusts himself to the deep of God's providence.

It seems certain that the inspired writer is at pains in this passage to impress upon us Joseph's wonderful obedience. The sharp ring of command after command arrests our attention at once, and then, while our gaze is fixed upon Joseph, thus suddenly brought before us as the central figure, St. Matthew proceeds to reveal him in action. Carefully, with a kind of tautological iteration, he folds back Joseph's actions one by one over God's commands, and with the clearness of a demonstration shows us how perfectly they match, how completely the one is a replica of the other. He might have condensed the whole fourteenth verse into the words, "And Joseph obeyed", but he chose instead to repeat the thirteenth verse phrase by phrase, as though himself desiring lovingly to dwell upon this obedience of Joseph, and happy to bring it out for us in full relief.

The little touches, too, added by Matthew in the fourteenth verse, far from indicating a deviation from the preceding verse, serve only to intensify their complete identity of spirit. The words "by night" inserted in the fourteenth verse reveal the quality of promptness in Joseph's obedience. And the

angel's "fly into Egypt" reappears in Joseph's action as "he retired into Egypt". It may seem fine-drawn criticism to discover in this change of the word "fly" into the word "retired" a definite significance, but it always appeals to me as deliberately intended by St. Matthew to direct our attention to another attractive quality in the obedience of Joseph—namely, its serenity. The angel's command was that Joseph fly. Joseph obeyed, but he did so in full keeping with his character—"he retired". Better than the English, the Greek words φεῦγε and ἀνεχώρησεν suggest the shade of difference. Joseph did not run away; he gave place to Herod. Speed without haste; intensity without overstrain; complication but not confusion; this is the true situation as Joseph practically interpreted it.

The full meaning of the two shorter words includes haste and overstrain and confusion and defeat, but St. Matthew carefully sifts these out from his description of the actual movements of Joseph. The sharp, darting, frightened cry of "fly" and "φεῦγε" with their implication of helpless bewilderment, of trampling panic, of reserve force at an end, of *sauve qui peut* and "all is lost", are transmuted by Joseph into the orderly, restrained, unruffled "he retired", ἀνεχώρησεν, with their connotation of smoothly operating maneuver, of leisurely vigilance, of spacious room for movement, of inexhaustible reserve power. He is the same Joseph when pursued into Egypt to the clash of hostile arms as he was when standing at the crib listening to the glory of the angel's song. Surely this is the obedience which God loves to look upon.

The even-tempered stability of Joseph's obedience under varying conditions of failure and success is once more put before us with telling emphasis by St. Matthew, where just later he narrates, with similar striking duplication of phrase, the return of Joseph into Israel. The angel's call, after years of waiting, comes to him once more: "Arise, and take the child and his mother, and go into the land of Israel". And the response—"Who arose, and took the child and his mother and came into the land of Israel". Silence again, absolute obedience again, without comment, or self-gratulation, or any demonstrative conduct whatever. He is always the same Joseph.

This lofty superiority to mere emotion, together with the delicate and unwearied attention to Mary and the Child, which tells us that in spite of appearances the emotion is quivering there; this sustained, untroubled balance manifested through every vicissitude, makes us love to linger near Joseph, as St. Matthew himself loved to linger; makes us trust him, reach out our hand to him and beseech him to lead us, also, through the crowded dangers of unforeseen attack, as through the bleak monotony of Egyptian exile; makes us see with our heart as well as with our mind why he is, not our guide alone, but the guide and patron of the universal Church. Difficulties were his portion in life, silence his external attitude, but deep within him dwelt that eloquent fortitude which heard in silence the smallest whisper of God, and spoke in swift return with actions of most perfect obedience. This is the language of Joseph. A language of action, noiseless, frictionless, following shadow-like, and imaging God's will.

More clearly, therefore, than even the voice of the Baptist crying in the wilderness will the voice of Joseph call across the wilderness of our hearts; with more fatherly solicitude than Peter, the great teacher, will he guide us through what we may term the soul's domestic difficulties of every-day life; nearer to Christ than was Paul, he can tell us more intimate things than even Paul could tell, can go deeper with us into the spirit of Christ, and unfold it before us in more vital detail. And we feel that he can and he will go through any difficulty with us, and for us, because he is sure, not of himself, but of God.

So may our lives be lived, hand in hand with Joseph, the Obedient. So may our days be passed under the protection of Joseph, peacefully, in confident tranquillity, no matter what befalls us; so may our actions, like the constant stars, be made even more beautiful than they by our conscious obedience; so may our earthly years go by, like a sweet hymn that is chanted; so may the close of life find us ready, find us willing and obedient, find us clinging still to the hand of Joseph, in the hour when we shall need him most; so may our last look be toward him, our last sigh be a sigh of love for him, our last word a word of trust in his protection — "Jesus, Mary, Joseph, I give you my heart and my soul!"

Chicago, Illinois. JOSEPH P. CONROY, S.J.

SOME SUGGESTIONS ON THE LUTHER CONTROVERSY.

THE YEAR 1917 will see the four-hundredth anniversary of the Ninety-five Theses, and not unnaturally Lutherans are preparing to commemorate what is to them an event of transcendent importance. To judge from the programs already made public, the festivities are to be conducted on an exceptional scale; in fact, the projects are so grandiose as to verge at times on the ridiculous, as when it is suggested (with apparent seriousness) that the thirty-first of October be observed as a holiday throughout the land. Now, while not prepared to go the length of acquiescing in this, we Catholics have manifested a praiseworthy willingness to take our share in the good work; and it is safe to predict that by the end of this year Martin Luther will be better known than some of his followers bargained for. Quite possibly there will be this day twelve months thoughtful Lutherans regretting that there ever was any celebration at all. If Protestants are to continue being nourished on the Luther myth, the less they know about Luther the better, for he is emphatically a person who does not improve on acquaintance. We do not propose to treat here of the interesting genesis and propagation of this myth beyond merely calling to mind that for nearly four centuries the father of the Reformation has been put forth as one of the great men of history, surrounded by a glittering halo and wrapped in virtue as in a garment. To keep up this sort of thing is possible only by an indifference to sound critical method, and it is certain that where such method is employed the cult of Luther will go. It cannot survive investigation.

Fortunately for those who have to take up this work the facts are not at all difficult to come by. During recent years scholars of the first rank have devoted themselves to finding and printing them, so there is no longer any excuse for not knowing all about Luther that it is advisable for decent people to know. Even those who read only English can go through the translation of Grisar, while a knowledge of French or German renders accessible the splendid works of Paulus and Denifle. And no better preparation for this study could be made than a careful perusal of the late Dr. Ganss's article in the *Catholic Encyclopedia*, one of the finest of its kind in any work of reference. Yes, it will be our own fault if the Amer-

ican people do not know Luther better after the Centenary than they did before. There is every reason why they should. Controversy, especially on such a subject, is not attractive, and to enter lightly upon it betrays a temper of mind not wholly Christian. But when it is practically forced on us, as it is being these days, we have no choice. Every eulogy of Luther is on final analysis an attack on the Church and must be met. Otherwise people, including our own people, will think that we say nothing because we have nothing to say.

But it would seem desirable that, even at the risk of appearing to dampen enthusiasm and put obstacles in the way of our own advance, certain considerations should be recalled, the neglect of which may easily lead to discomfiture. Victory can be turned into defeat through lack of due precaution or over-eagerness in pursuit. And it is the desire to avert that sad experience from many a would-be champion that has emboldened the writer to offer the following suggestions.

I

It is, as we have said, easy to get at the facts about Luther, so easy that a reader of ordinary diligence and moderate leisure can now learn in six months more of the subject than many an industrious scholar could have learned a hundred years ago. Exactly here lurks a danger. These facts are so firmly supported by evidence (often Lutheran evidence) and dispose so effectively of any claim on Luther's part to hero-worship that it is hard to resist the impulse to make them as widely known as possible. The Luther of legend and the Luther of history are almost different beings, and we feel that where so much is at stake this ought to be brought out. Quite so, but the process demands skill, if we would avoid doing more harm than good. The subject is unpleasant, and therefore has the advantage that such persons always have, viz., that his accusers are not on every occasion free to tell the whole truth about him. Of course we are not now counseling those engaged in strictly scientific investigation. Their sole purpose being to discover the truth, they may justly claim the full measure of that liberty allowed to scholars writing for scholars. A similar latitude may be conceded to those whose profession it is to deliver historical lectures before groups of

advanced and carefully-prepared students, though in this latter case the actual presence of ladies would constitute a serious difficulty. But a "popular" lecturer or writer is not so free. He is, at least as engaged in such a capacity, not a member of the teaching profession; nor is he in a position to shed new light on an obscure historical problem, being as a rule not an original investigator but only an honest and diligent student of the best available printed authorities. Therefore, in view of the nature of his topic, he can have no other object in bringing to public notice the fruits of his reading than the spiritual betterment of those who come to his lecture or buy his book. If there are Protestants among the number, he must not fancy that merely to unsettle their minds and make them dissatisfied with their own religion is a sufficient achievement. It is only the beginning, and if he is content to stop there he might better have left them alone. For, after all, a false religion is not as bad as no religion. Yet that is just what we may bring them to if we do no more than rehearse the sins of Luther. The unpalatable truth may beget a distaste, not for Lutheranism only but for religion in general, and the net result of our efforts may be the making, not of Catholics but of infidels. This comes of over-doing the purely destructive part of the work and neglecting its positive side, an error to which ardent temperaments are prone. To one desirous of delivering a stirring discourse, with telling points set forth in fervid oratory, a personal attack on Luther presents itself with subtle fascination. A far more favorable impression would be made on Protestants by narrating just enough about him to enable them to see that he is a character by no means admirable, and then, with a pregnant suggestion that the only reason for not completing the picture is a respect for the audience and a regard for public decency, passing on to a defence of those Catholic doctrines that Luther attacked. Destruction is of no value except as far as it frees the ground for construction. Our ultimate purpose must be to reveal not the moral ugliness of Martin Luther but the moral beauty of the Catholic Church. And if our non-Catholic brethren are going to be brought to see this, no small part in the process will, with God's grace, have been played by our exhibition of tact and delicacy and charity in dealing with Luther.

If such be a desirable method in regard to Protestants, a still larger measure of restraint is called for when those we address are of the Household of the Faith. For a Catholic lecturing to Catholics on Luther to speak at all unguardedly would be more than bad taste or indiscretion—it might be a grave sin. To publish disedifying facts is not permitted unless there is an adequate reason, and this rule of moral theology binds everybody everywhere. Now, of course, Catholics who pretend to any education ought to know something about Luther, but how much? That depends on the circumstances of each case, and so can be answered by him only who knows the readers or audience. But in doubt we should incline toward telling too little rather than toward telling too much, for it were better that all our learning perish than that a single soul should sin.

But, it will be asked, what about those Catholics who are thrown into frequent contact with Protestants and are often called on to defend their faith? Is it not our strict duty to tell them the truth about Luther so as to enable them to refute the claims made in his favor? To which the answer is, Yes; but then we have to go on and render them able also to defend themselves as well as to attack their opponents, otherwise we may only be exposing them to danger. Where a discussion turns on the personal character of a man, sharp weapons are likely to be resorted to by either party, and those who are not on the lookout for them are incurring a grave risk. Perhaps this can best be shown by an illustration, imaginary but, we believe, not exaggerated. John is a young Catholic of ordinary parochial-school training who works in an office where most of the clerks are Protestants. From time to time he has to answer arguments against his religion, and lately, in consequence of the Luther centenary, these occasions have become more frequent and have taken the form of glorifying the Reformation and the man who began it. Not knowing much about Luther, he betakes himself to his pastor, who gives him a fairly complete notion of what sort of man Luther really was, with the intention that he shall enlighten his Protestant companions the next time they attempt to sound the praises of their hero. John is highly pleased with his supply of munitions and at the first encounter proceeds valorously to bom-

bard the enemy's stronghold. But, to his dismay, instead of stalking in triumph over a prostrate foe he finds himself engaged in repelling a vigorous counter-attack. Serious accusations against churchmen of his own are hurled at him, a great deal being made of a pope called Alexander the Sixth (a "new one" to John), and the argument is clinched by the triumphant claim that every statement made can be found in the pages of Catholic authors. Of course, if John were a learned man and trained in logic he would know how to answer; if in addition he had been a clever disputant he would either not have allowed the debate to take this turn, or else have anticipated such objections. But he is neither historian nor logician, and his supply of shrewdness is moderate. Consequently he retires from the fray with a vague feeling that there is something wrong somewhere, and for the time at least the Catholic cause has in the little arena of that office suffered a set-back.

True, in this imaginary case we have made John's adversaries better read than he and more acquainted with the purely controversial side of history. But is this so rare? If it had been a matter of simple exposition of his own faith John, thanks to his Catholic education, would have made a much better showing. But at the time when he was learning his catechism as a boy his fellow-clerks were being fed on old-fashioned Protestant history, which formed a large part of whatever religious instruction they did get; and the years spent in developing this distorted vision of the past fitted them much better at the outset for a contest of that kind than John could have been by an hour's talk with his pastor. We must avoid as far as we can turning our people into controversialists. But where we cannot help it, as unfortunately happens frequently, we must equip them for defence as well as for attack by presenting both sides of the case, a difficult and delicate operation. No loyal Catholic likes to talk about the disedifying episodes in the Church's past, and will not do so without necessity. But when the necessity arises he will do it, and do it adequately. Herein lies the mistake of John's pastor. He made no provision for the retort that must be expected by anyone who attacks Luther, but sent forth an imperfectly-prepared soldier who was almost certain to fall at the first shock of battle if his enemies were any good at all.

John can claim our sympathy because the quarrel was not of his seeking and the disaster was not his fault. But (to leave the illustration) on him who carelessly puts himself in the way of such an experience no sympathy need be wasted; where zeal outruns discretion we can only cry, "*Non tali auxilio!*" The most advisable course is to preserve silence on this subject until duty demands otherwise, and even then not to begin tilting at Luther unless we have made ourselves acquainted with the unsavory things said about certain exalted Catholic personages of about Luther's own time, found out how many of these accusations are true, and prepared ourselves to make plain to persons of ordinary intelligence the worthlessness of the argument deduced therefrom against Catholicism. Protestants are sure to bring such things up, just as we would in their position. And it requires dextrous maneuvering so to manage the contest that the final outcome will not be a weakening of the faith of our own people. For the campaign against Luther is not a triumphal procession in which any amateur may join, but a real battle in which blows fall thick and fast. It is no place for anyone but a trained combatant. And those who throw themselves into it without realizing this endanger, not themselves only, but the cause of the Church as well.

II

Up to this point we have been considering the Luther controversy as centering in Luther himself, but there are some non-Catholics (though perhaps not many) with whom an argumentation would have to be shifted to another ground. We have said that the results of the labors of Catholic investigators are now at the command of everyone; and while allowing that this does not imply that everyone avails himself of them, it does nevertheless happen once in a while that the Catholic presentation of a moot point makes its way into the high places of Protestantism.[1] Sometimes the ultimate result

[1] Probably it would astonish those not accustomed to working in this or kindred departments to learn how little Catholic books are read by Protestants. Even scholars who by profession are supposed to be acquainted with the achievements of scientific research are often strangely ignorant of works that are simply indispensable. A glance at their library catalogues or at their bibliographies will be illuminating on this point. Thus, the writer

is a conversion, but not invariably. There is a small but important class that is by no means so affected, and an elementary knowledge of the history of Lutheranism suffices to show us how this comes to be. The heresy that was born at Wittenberg four hundred years ago has had a career not essentially different from that of heresies in general. Dissensions, divisions, subdivisions have followed one another, and from them has grown what we may denominate the "broad" school, whose theology is substantially that of Harnack's *Das Wesen des Christenthums.* Men of this type would probably call themselves Lutherans, but it is doubtful that Martin Luther would; and it is very doubtful that they care much whether he would or not. For while they allow him an important rôle in Christian history and on occasion speak of him with praise, they do not regard him as the *founder* of their religion. And so when one of these men does take the trouble to read what Catholics write, the tale of Luther's iniquity possesses for him no apologetic value. Let the conscientious scholar hurl fact after fact, until Luther's reputation comes down crashing: *Impavidum ferient ruinae.*

Perhaps this attitude will be more intelligible if we sketch briefly their conception of Christianity and of its history, though of course an adequate presentation would be out of the question in so small a space. It would seem to be something like this: Christ came into the world two thousand years ago to redeem men and bring them to his Father, of whom He is the perfect revelation. The means we are to adopt to put ourselves in the way of this salvation are to be learned from His own recorded acts and utterances and from certain other writings of His immediate followers (the New Testament) and also from the Hebrew literature produced before His time (the Old Testament of the Protestant canon). This was all the guidance Christians were ever intended by their Founder to have. But very soon the followers of the Prophet of Nazareth formed themselves into communities called "churches", with external rites and a hierarchy of rulers—a development

knows of a non-Catholic theological seminary of considerable importance in the library of which Newman is represented by a few odd volumes, and there are other instances no less amazing. Of course, as regards their theological writers they might retort the charge, but at any rate we know more of their historians than they do of ours.

inevitable, perhaps, and not undesirable, but not essential. In course of time these communities themselves coalesced into a universal or "catholic" church, their external rites came to be revered as possessing mystic and spiritual power and were called "sacraments", their rulers claimed divine institution and authority, and certain of the interpretations of Christ's teaching were stereotyped into "dogmas" and elevated to the rank of that teaching itself. The final stage of development—or decay—was entered on when one of these churches, that of Rome, began to assert authority over all the others, and the churches that acquiesced in this (those, namely, of Western Europe generally) made up what was known in the Middle Ages as *the* Church, its historical successor being that body now known as the Roman Catholic Church. This usurpation of Rome led to a fearful decay in Christian life, until finally, about the year 1500, the original pure Gospel of Christ lay buried under a mass of superstition and the people were being taught to rely for salvation, not on the faith that justifies, but on a multitude of quasi-magical practices that had no spiritual value whatever. From time to time had arisen men who perceived this and attempted reform, but they were unable to make any considerable headway. At last, however, in the sixteenth century, certain ones did succeed in purging Christianity of its corruptions and leading men back to Christ, and one of these men was Luther. In view of the enormous difficulties attendant on such a task and the low moral state of the times (the latter, by the way, a proof of the evil influence of Rome) it is not to be wondered at that the work was done imperfectly and with a considerable admixture of evil in the very men who did it. The point is that these men, being pioneers in the noblest field of human endeavor, are entitled to all the glory that envelops the pioneer; and to attack them on the score of personal failings is not only ungenerous: it is stupid. They were, after all, only men. It is not they, but their work, that counts. And to seek to belittle that work by belittling them is almost like decrying the North's resistance to the Confederacy because we happen to find out something unpleasing about Abraham Lincoln.

Obviously, when face to face with opinions like these, it is pushing against an open door to denounce the man Luther.

Not impossibly our Protestant friend knows as much about him as we do—and cares less. What he needs is to be set right on such doctrines as the Rules of Faith, the Nature of the Visible Church, the Sacramental System, etc., because his false reading of history is but a consequence of the errors he holds on these matters. His difficulty is fundamentally theological. His case will not be helped one bit by violent denunciation, but it will be helped a great deal by a thorough and earnest presentation of the Catholic teaching along the line just suggested. Of course some may not find this quite so attractive as fulminating against the horrible wretch called Luther. But it is far more desirable, for various reasons: it is constructive, it allows the greatest possible latitude to charity and kindliness, it appeals to those to whom Luther is a hero as well as to those who know him for what he was, it does not expose one to retort, it sets people thinking instead of making them angry, and it generally brings results.

These simple suggestions are not put forward to discourage anyone, still less to disparage the efforts of those who have been trying to unmask the man that for four centuries has been concealed behind a carefully-woven tissue of fabrication. On the contrary, the writer regrets that the number of these efforts is not greater. Though alive to the need of caution, he is by no means blind to the justness of the complaint so frequently made that the more usual fault of American Catholics is timidity rather than rashness. But no great difficulty need be apprehended in endeavoring to strike a nice balance between these extremes. It is our duty to labor for the final undoing of the Reformation and hasten the day when the whole miserable crew of Reformers will be as dead as the Gnostics. This calls for zeal and enthusiasm, and these qualities are not to be suppressed. But they are to be kept under the wholesome restraint of knowledge and prudence. To stay out of the battle is cowardly, but to rush into it is not necessarily heroic—it may only be foolish. For, after all, "Discretion is the better part of valor." And a higher Authority has warned us not to undertake the building of a tower without first having sat down and counted the cost.

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PRIVILEGES ATTACHED TO THE SCAPULAR DEVOTION. II.

A QUESTION that touches intimately the Sabbatine privilege and still more the promise given by the Blessed Virgin to St. Simon Stock, may now be briefly considered, namely, Is it necessary to be a member of the Scapular Confraternity to gain the indulgences, privileges, the Sabbatine privilege, and also the promise of the Blessed Virgin above spoken of? In so far as the indulgences and privileges bestowed on the Scapular by the Church through the Sovereign Pontiffs are concerned, there is, I feel quite sure, only one answer, and that is the affirmative.[25] In so far as the Sabbatine privilege is concerned, the answer could not be given in the affirmative with so much confidence.[26] In so far as the promise of the Blessed Virgin is concerned, I should not like to give an affirmative answer at all. The authorities who hold that every enrolment legitimately performed entails an entrance into the Scapular Confraternity (and the vast majority do) would seem to have that opinion; and as I have treated the Scapular devotion thus far, I, too, would seem to share in it.[27] Nevertheless, I could not brush aside the more than probable opinion of those who have made the Scapular devotion a life study, and at the same time believe I was giving reliable information in the present contribution.

An authority whom I have already quoted, has written anent the question at issue: "At si de ingressu in nostram Confraternitatem in ordine ad speciale adjutorium B. Virg. post mortem, non caret probabilitate, quod pro eo sufficiat habitum benedictum recipere, nam in quodam transumpto Bullae Alexandri Quinti referentis aliam Bullam Joannis Vigessimi Secundi ex qua, tamquam ex primo originali, deducuntur obligationes Confratrum, non injungitur, quod ipsi debeant describi, nec de descriptione, quod debeant describi, nec de descriptione ulla fit mentio, sed solum quod *Habitus sancti signa*

[25] The constant procedure of the many Sovereign Pontiffs leaves no doubt; and that they have the power we cannot even question.

[26] The special mention made of the Sabbatine privilege by Pius X in the Scapular-medal legislation does not decide, by any means, the question discussed by the older writers.

[27] Fr. Ogetti in the Synopsis (sub verb. Sab. Privil.): ii omnes, qui recipiunt Scapulare B. Mariae Virg. de Carmelo sunt confratres seu membra confraternitatis de Carmelo. Hilgers, *Manuale di indulgenze*, pt. 2, n. 185; cfr. *Monitore Ecc.*, vol. XIII, p. 273; et alii.

ferant." In this extract he writes of the Sabbatine privilege, but every word is applicable with far more reason to the promise, which in its giving is far more apart from the circumstances that could require any inscription, etc. The following significant excerpt must be weighed apart from all recent legislation, since it belongs to the years when inscription was considered absolutely necessary to the enjoying of even the membership of the Confraternity which was then the only door to the indulgences and privileges. " Et juxta hanc probabilem sententiam ", that is to say the opinion I have taken from this same writer about the Sabbatine privilege, " in partibus infidelium, ubi reperiuntur christiani, et non potest instrui Confraternitas, si ipsi ab habente auctoritatem Habitum benedicendi recipiant; illum deferant, ac alia servanda servent, etiamsi non describantur in aliquo libro Confraternitatis, Indulgentias utique lucrari non poterunt, nihilominus post mortem, si in gratia decesserint, capaces erunt adjutorii B. Virg."

The far-reaching effect of the foregoing opinion which the General pleases to call a probable one in reference to the Sabbatine privilege, and which accordingly must be far more than probable in reference to the promise made to Saint Simon, may not be at once apparent to all my readers; hence, it is worth a few words of explanation. Before the legislation of our present Holy Father, when he declared that inscription was not necessary to the validity of enrolment, at least to the gaining of the indulgences and privileges, many of the missionaries laboring in distant climes had little or no opportunity of seeing to the inscription. Where the institute to which they belonged had made provisions beforehand, no difficulty was present, but it not infrequently happened that the missionary had the *facultates* for enrolment without any further permissions. The difficulty presented itself after this manner. The ceremony of enrolling and blessing could easily be performed, but the inscription of the names was only a probability, owing to time, and often the means of communication; and these means were not always safe even when at hand. The question arose, whether it was worth the going through the ceremony with so little expectation of benefiting the person who desired to be a participator in the Scapular indulgences and privileges. It could happen that a priest, for some just cause,

or perhaps from mere carelessness, had not sent on the names of the persons whom he had enrolled, during the years when the inscribing in the register was considered necessary to the enjoyment of the spiritual fruits of the Confraternity of Our Lady of Mount Carmel. According to the common opinion, the work of the priest had no spiritual value, until there was a *sanatio* granted by the Holy See. Those who died in the meantime, and before the *sanatio* was obtained, were certainly defrauded of spiritual helps to which they had a kind of right established by their doing what they could to obtain them. These and many more cases of a different kind might be quoted; and to say the least they are possible happenings.

In all or any of these possible cases the above probable opinion comes to our aid, and when the priest looks back to any such occurrences in his life with the knowledge that he has given to each one whom he has enrolled in the Scapular the means to realize the promise of Our Blessed Lady and in addition the opportunity to enjoy the Sabbatine privilege, there is some solace for things that might have been done better. These are the two most important of the spiritual benefits to be gained by the Scapular devotion; and, in the case of the dying, the two that cannot find any substitute by a *sanatio* afterward. For another reason the opinion is worthy of our consideration, because, if at any future time the legislation of the present Pontiff were revoked, and inscription were once more declared essential to the gaining of the indulgences and privileges, this opinion would be a means of inducing the exercise of the faculties for enrolling where the priest might see no hope of future inscription, and being perhaps without the necessary power to act except according to the extent of the mere faculties. This hypothesis is not at all an improbable one, when we recall the words of the Pope to the Congregation. Having granted a *sanatio* to supply the defects and irregularities arising out of the inscribing of the names of those enrolled up to that date, and declaring that the obligation of inscription yet remained, and that it was binding in conscience for the priest, the new legislation was only, as he declared, "ad *effectum tantummodo* ut indulgentias lucrari aliarumque gratiarum spiritualium participes fieri valeant." [28]

[28] Decretum S. Cong. Ind. 23 April, 1914. Cf. *Acta Sanctae Sedis*, 1914. *Analecta Carm.*, vol. III, p. 100.

It is well to note that the decree makes no mention of the Sabbatine privilege, much less of the promise of Our Lady, but confines itself to the indulgences and spiritual graces. The opinion above spoken of would explain clearly the language employed, for the two important spiritual benefits had been already obtained through enrolment by one possessing the faculties; and this is precisely the opinion of the General, Stratius.

I make no apology for the introduction of this seemingly unimportant question, for whatever tends to make the possessor of the faculties less scrupulous in their use, whatever can prompt him to a use where only probability of spiritual good appears, is well worth our earnest cogitation.

The bed-rock of all the obligations, in so far as the Sabbatine privilege demands them, is the Christian life that goes before and accompanies the other obligations. I do not, however, consider that as an obligation of the Sabbatine privilege, inasmuch as it is demanded by the very name Christian; but the privilege characterizes, in a special way, the manner of life: "qui in vita habitum gestaverint, et castitatem pro suo statu coluerint". What if the wearer of the Scapular who is trying to gain the Sabbatine privilege has the misfortune to fall into some sin against the virtue of purity? Does he thereby lose all right, in the future, to the privilege, although he repent of his fall? This question is excellently answered by Stratius: "Qua autem ratione paulo ante diximus, quod si quis Confrater aliquando contra castitatem peccaverit, et postea resipuerit, adjutorio Virginis post mortem non privabitur, ita modo affirmamus, quod si quis omiserit aliquoties recitare divinum officium vel ecclesiastica jejunia non servaverit, vel feria quarta, et Sabbato carnes comederit, si tandem postea in se reversus poenituerit, et firmiter servanda servare proposuerit, praefati adjutorii compos efficietur." Briefly, then, sorrow for the past transgression with a firm resolution not to fall again and at the same time adoption of the means prescribed by the Church, restores one to his former claim. In the same way are treated transgressions as to fast, abstinence, and the recitation of the Office. These however do not always require the Sacrament of Penance to aid in the restoration.

The difficulty that formerly met the priest possessing the faculties no longer exists. A decree of the Sacred Congregation, in the year 1842, enacted that the faculty of commuting the obligations of the Sabbatine privilege was not to be used: "nisi expresse enuntietur in rescripto concessionis pro benedictione et impositione scapularium". At the present time, with each copy of the faculties the permission is granted: "Tandem facultatem facimus privilegio vulgo nuncupato *Bullae Sabbatinae,* obligationes commutabiles in alia pia opera, dummodo vero justa causa a Te, vel a prudenti Confessario quocumque examinanda." It is not necessary that the commutation should be preceded by sacramental confession.

The privileges enjoyed by the wearers of the Scapular are of a very ancient date, not indeed as they now exist, although many of the present-day privileges are of an origin that takes us back centuries. We must distinguish between the privileges of the Order itself, and the privileges of the Third Order, and the privileges of the wearer of the Scapular. In the present contribution our whole interest is centred in the privileges of the Scapular Confraternity. As early as the year 1262 we come in contact with privileges of the Confraternity, but more than probably the privileges can claim an origin still more ancient.[29] From the nature of the Confraternity we may expect privileges, for amongst the members of the Confraternity we find kings and queens, lords and ladies, popes and cardinals; in fact the Confraternity member came from every walk in life.[30] The professor from the university was a member of the Confraternity as well as the unlettered artisan.[31] Recalling the immense power wielded by some of the members we need not marvel at the fact that they exerted all their influence to enrich the Confraternity to which they belonged with whatever benefits their influence could command.[32]

[29] 8 May, 1262. Urbanus IV. "Concedimus: ut Confratrum et Familiarum vestrorum ac aliorum Fidelium causa devotionis ad Vos recurrentium, etc."

[30] Grossi mentions in his *Viridarium* King Edward of England and some noblemen.

[31] Cf. *Libro degli Ordinamenti de la compagnia di Santa Maria del Carmino* (1280-1298); *Origin of St. Mary's Gild in connection with Corpus Christi College, Cambridge* (P. Rushe, O.D.C.).

[32] The petitions of several of the kings can be seen in the Appendix to the *Bullarium Carmelitanum*; copy of the letter of John of Gaunt is inserted in many Carmelite works. The petitions of the Cardinals are also to be seen.

Some of the privileges granted were found to exceed the bounds of what such institutions might successfully utilize; hence, we find that many privileges and indulgences were recalled by the popes, other than those who granted them; indeed, we have many instances where the pope who granted them was forced to revoke them, since they invaded the rights of other powers over which he had a care also. The Council of Trent caused the disappearance of many indulgences and privileges. We shall content ourselves with a reference to the charter of indulgences and privileges approved of in the year 1908.[33]

The privileges corresponding to the obligations or *onera* about which we have been treating, are to find a first place among the privileges of the Scapular Confraternity. The promises attached to the wearing of the Scapular are, first, the help of the Blessed Mother during life and above all at the hour of death, so that the promise shall be realized that one dying in the habit (that is, wearing the Scapular) will not suffer eternal reprobation; second, that, having complied with the obligations of the Sabbatine privilege, the wearer of the Scapular will have the special protection of the Blessed Virgin immediately after death; and that on the first Saturday after death, the time of suffering in Purgatory shall be finished. These are the two privileges that give the Scapular of Our Lady of Mount Carmel its preëminence.

Because of wearing the Scapular there is a special right to be called the child of Mary, thus enjoying the special protection of God's Mother in dangers, difficulties, and temptations all through life. Owing to the relationship established by the habit, or Scapular, the members of the Confraternity become sharers in the spiritual fruits of the whole Order, not excepting those peculiar to the Carmelite Sisters. It is to be remembered that the suffrages of the members of the different branches of the Order are generally applicable to the souls in Purgatory.

I do not propose to distinguish between privileges and indulgences that are personal and those that are local; neither shall I distinguish between these two and what are sometimes

[33] The copy of the privileges, indulgences, and indults in the Decr. Auth. n. 34, of Summaria does not very much differ from the later one.

called *gratiae*.[34] I shall enumerate one and all in as brief a manner as possible, afterward adding a few remarks to explain how they are to be gained, should there be anything special required to fulfil the conditions of the indulgence or privilege.

Besides the above privileges, there are two special privileges; one for the deceased members: [35] Mass celebrated for the defunct of the Confraternity gives the altar at which the Mass is celebrated the privilege of being an *altare privilegiatum*; and another for the members *in articulo mortis*: a general absolution with a plenary indulgence can be given to any member of the Confraternity by a priest having the faculty, or in his absence, by any approved confessor.[36]

On the following occasions a plenary indulgence is granted to every member of the Scapular Confraternity, provided that they comply with the conditions, namely, if they shall have confessed themselves and received Holy Communion, and shall have prayed for some or all of the intentions of the Pope: concord amongst Christian princes, the extirpation of heresies, and the triumph of Holy Church— [37]

1. on the day on which the enrolment in the Scapular takes place.[38]
2. on the Feast of Our Lady of Mount Carmel, namely, 16 July, or the Sunday within the Octave, or any day on which the Feast is observed according to custom, within the month of July.
3. *in articulo mortis*, having received the sacraments of Penance and Holy Eucharist, and having invoked the Sacred Name of Jesus or at least having the desire to do

[34] "In ipso limine occurrit vulgata distinctio Indulgentiarum in personales, et locales, etc." Cap. I, p. 3, *Instructio*.

Et nota ad I *Decr. Auth.* Gratiae olim concessae sunt 1. Indulgentiae personales; 2. Participatio omnium bonorum spiritualium; 3. Facultas in articulo mortis, etc.

[35] S. C. Indulg., 22 June, 1865.

[36] By the *Constitution* of Clem. VIII the Confratres could have selected a confessor who *semel in vita*, et *semel in articulo mortis* could absolve them from *a quibusvis etiam majoris excommunicationis, suspensionis et interdicti*, etc., with few exceptions that are mentioned.

[37] The prayers usually recited are five Pater Nosters and Ave Marias, but it is well to remember "ubi nullae praescriptae preces quotidianae ad effectum lucrandi indulgentias non tenentur Christifideles ad aliquas determinatas recitandas". Ogetti, *Synopsis*, et Decr. Auth., n. 347, 31 January, 1848.

[38] Paul V. *Cum certas*, 30 October, 1606.

so, that is, the Name should be, if not on the lips at least in the heart.[39]

4. on one Sunday of each month, when present at the procession of the Confraternity which has been properly erected, and provided the processes have the licentia of the Ordinary.[40] Should it happen that the member of the Confraternity cannot be present at the procession, he can gain the said indulgence by visiting the Confraternity Chapel.[41]
5. on the Feast of Pentecost.
6. on the day on which is commemorated the defunct of the Carmelite Order; 15 November, or if that day be a Sunday, the Indulgence can be gained on the 16th.
7. The Feast of Our Lady of Mount Carmel has been enriched with a *toties quoties* indulgence.[42]

By special Indults it has been decreed that in those places where the members of the Confraternity have no Carmelite church, all the above and many of the indulgences mentioned hereafter can be gained by a visit to the parish church, on the stated days, the other conditions having been complied with. If, however, there is a Confraternity church within the distance of a mile, the above concession does not hold good; the Confraternity church must be visited in that case.[43]

It has likewise been decreed that the indulgence attached to the presence at the Confraternity procession on the one Sunday each month may be gained by visiting any church or public oratory. It is thus within the reach of any religious, even the cloistered among them, to gain this indulgence. The far-reaching possibilities of the indult are apparent without any more comment.

The partial indulgences are chiefly the following:[44] Five hundred days and the same number of quarantines are granted

[39] loc. cit. in (2).

[40] The fact of the procession brings it under the *licentia* of the Ordinary, but it is not refused, at least as a general rule.

[41] *Piorum hominum*, 3 August, 1609, et *Alias Volentes*, 19 July, 1614.

[42] Leo XIII, 16 May, 1892.

[43] *Decreta Authentica* et *Analecta Carmelitana*, necnon *Facultates*; the *toties quoties* mentioned in No. 7, cannot be gained in parochial churches. I have noted later on the extension of the privilege.

[44] Locis citatis. Most of the indulgences are from the Bull *Cum certas*; the *Cum sicut accepimus* of Clement X made all these indulgences applicable (per modum suffragii) to the souls in Purgatory.

once a month, provided that the member of the Confraternity, having confessed and received Holy Communion, shall pray for the intention of the Sovereign Pontiff; and also, if when the Blessed Sacrament is being solemnly carried to the sick, that is with lighted candle, the wearer of the Scapular shall accompany the procession. Three hundred days and as many quarantines can be gained by the wearers of the Scapular, on all the feasts of the Blessed Virgin that are celebrated by the universal Church, if the intention of the Holy Father is prayed for, after Confession and Holy Communion. For the abstinence as required by the Sabbatine privilege three hundred days' indulgence is granted. The wearer of the Scapular can enrich his spiritual life by gaining, as often as he wishes during the day, one hundred days' indulgence for each act of piety or charity that he performs; and when we recall how many of our occupations may be offered up to God, we can see what a rich spiritual mine is here at our disposal.

For the last indulgence confession and Holy Communion are not required, since the clause appears as *corde saltem contrito*. The same clausula accompanies the following indulgences, namely, when the wearer of the Scapular visits a church or chapel of the Confraternity, on the Wednesdays or Saturdays, he can gain an indulgence of seven years and seven quarantines; by visiting the same churches or chapels on any other day of the year, he can gain three hundred days' indulgence.

A difficulty may arise as to the days on which the plenary indulgence can be gained in the churches other than those of the Order, or of the Confraternity. All who live in the neighborhood of one of these latter churches can easily become acquainted with the days of plenary indulgence, but it is not so easy for those who do not come in contact with notices referring to the indulgences; hence, I am adding to this rather lengthy list of indulgences the days on which the wearer of the Scapular can partake of the fuller fruits of the membership of his Confraternity.

A plenary indulgence can be gained as above stated on:[45] Feasts of Circumcision D. N. J. C.; the Most Holy Name; the

[45] The Kalendarium of the Carmelites remains unchanged, so there is no difficulty as to the feasts observed—at least so far. The note in the Facultates is: Calendarium Carmelitarum Calceatorum, qui habent Ritum specialem nondum est reformatum, ideo Indulgentia pro aliquibus festis remanet etiam affixa diebus antiquis (p. 11, *Instructiones*).

Purification B. V. M.; St. Andrew Corsini, 4 February; St. Peter Thomas, 14 or 15 February; St. Avertanus, 25 February; St. Cyril, 6 March; St. Gabriel, Archangel, 18 March; St. Joseph, 19 March, and either within the octave or on the eight days preceding the Feast; B. Baptist Mantuano, 23 March; St. Bertholdus, 29 March; Annunciation B. V. M., 25 March; St. Albert, Bishop, 8 April; Holy Thursday; Resurrection D. N. J. C.; St. Angelus, 5 May; St. Simon Stock, 16 May; St. Mary Magdalene de Pazzi, 25 May; Patronage of St. Joseph, the third Sunday after Easter, or within the octave; Ascension D. N. J. C.; the Holy Trinity; Corpus Christi; Sacred Heart of Jesus; Visitation B. V. M.; the Solemn Commemoration of Our Blessed Lady of Mount Carmel, 16 July, or within the octave; St. Elias, 20 July; St. Teresa and her companion Martyrs, 24 July; St. Anna, 30 July; St. Albert, 7 August; Assumption B. V. M., 15 August; St. Joachim, the Sunday within the Octave of the Assumption; Transverberation of the heart of St. Teresa, 27 August; Dedication of all the Churches of the Order, 31 August; St. Brocard, 2 September; Nativity B. V. M., 8 September; St. Teresa, 15 October, and inside the Octave; All the Saints of the Order, 14 November; Presentation of B. V. M., 21 November; St. John of the Cross, 24 November; BB. Dionysius and Redemptus, 29 November; Immaculate Conception B. V. M., 8 December; B. Francus, 11 or 17 December; Feast of the Titular Saint of the Church; Nativity D. N. J. C.

There are partial indulgences of ten years and as many quarantines for all the wearers of the Scapular who devoutly visit the churches on the following Feasts: Nativity, Easter, Pentecost, Trinity, Corpus Christi, Immaculate Conception, Nativity B. V. M., Presentation, Annunciation, Visitation, Purification, Assumption, St. Michael, the Apostles Peter and Paul, All Saints, Nativity of St. John the Baptist, the Titular Saints of the Churches, Finding of the Cross, Exaltation of the Cross, on the Sundays and Saturdays of the whole year, and finally on the Mondays, Wednesdays, and Fridays of Lent.

It is to be noted that all the above indulgences are applicable to the souls in Purgatory.

The present Holy Father has enriched the Scapular indulgences by declaring an indulgence of five hundred days for

each time the wearer of the Scapular reverently kisses the Scapular. He has likewise extended the indulgence of the *toties quoties* of the Feast of Our Lady of Mount Carmel in the following manner: for all the faithful who visit the churches of the Third Order, secular or regular, in those places where there is no church of the Order; in the places where there is no church of the Third Order, the faithful can gain the *toties quoties* by visiting any church wherein is erected a Confraternity of the Scapular. Religious of other Orders can gain the same indulgence by visiting their own churches or oratories; and for the purpose of the visit, it is sufficient to enter the choir or tribune.[46]

The list of indulgences here given will indicate, in a passing way, the treasury of spiritual favors that lie at the door of every one of the faithful. It will serve to remind the priest possessing the faculties of the numberless opportunities he can afford to those of his flock, who, not content with doing the merely necessary work of salvation, desire to build up for themselves treasures that shall avail them and others in time and eternity.

The Holy See is very anxious to do everything possible to help the missionary in the work of gaining souls for God, and for this reason it has dispensed with formulas that mean so much in the ceremonies of our common devotions. Lest the people be deprived of the fulness of the indulgences and privileges which come from a thorough understanding of these devotions, the Holy See very reasonably expects that those who use the shortened formulas shall by a judicious explanation not only supply the place of the formulas but give sufficient information so that the faithful shall have every chance of enjoying to the full the spiritual favors coming from the treasures of the Church. It is often affixed to the permission to impart indulgences that an explanation of the meaning and source of the privilege or indulgence shall precede the use of the faculty and, when such an admonition does not precede,

[46] These have been granted to the General of the Discalced Carmelites and have not been officially published; they have appeared in *Il Carmelo*, 29 July, 1916 (Anno XV, n. 7), and several other periodicals. It may be noticed that the *toties quoties* of the Feast was not amongst those to be gained in other churches than the Carmelite; hence the above is an extension in favor of the faithful as well as the wearers of the Scapular.

the Holy See expects that the explanation shall be supplied; otherwise the exercise of the faculties is to little or no purpose. The missionary will aways find time to say sufficient to give the faithful an adequate idea of the end and object of the devotion.

At times we blame the people for paying more attention to the miraculous events associated with the devotion than to the devotion itself and all that it means; but it seems to me the reason for this frame of mind in the people is that they are ignorant of the real efficacy of the devotion in everyday life. It is far more important to the great body of the faithful to know that a plenary indulgence can be gained often, through being a member of the Scapular Confraternity, than that a miracle has been worked to prove how spiritually useful that devotion is.

There are lives that are not completely full in the spiritual sense until they have drifted into a special groove through some one of the common devotions. Since a sincere practice of any of these devotions necessarily includes a frequent use of the Sacraments, there is no measuring the spiritual heights to which a soul may soar in following these devotions.

I do not for a moment question the salutary effects of the miraculous occurrences that are associated with the Scapular devotion, but I find that the many indulgences, the precious privileges, the promise of Our Lady to Saint Simon, and the Sabbatine privilege appeal most to me; above all in the manner in which they can enter into our daily life, no matter in what sphere we move.[47]

P. E. MAGENNIS, O.C.C.

Rome, Italy.

[47] Papebrock writes of the devotion of the Scapular, "having been honored by graces and privileges granted by the Supreme Pontiffs and approved by celestial favors—" *Responsio ad exhibitionem errorum*, etc. De Rev. Accusatio, II, n. 28; in the same way the Consultor of the S. C. of Indulgences writes: "Devotio quae huic revelationi ac promissioni innixa populorum pietate, Romanorum Pontificum auctoritate et miraculorum frequentia tamquam triplici divina voce confirmata est." So write Benedict XIV, and almost every author on the Scapular devotion.

Analecta.

SACRA CONGREGATIO DE RELIGIOSIS.

Dubia Circa Egressum Postulantium e Monasteriis Monialium.

Sacrae Congregationi de Religiosis sequentia dubia, pro opportuna solutione, proposita sunt:

I. An puellae postulantes e monasteriis clausurae papali subiectis egredi possint, parentes vel notos invisendi gratia, aut alia de causa. Et quatenus negative:

II. Utrum ad huiusmodi egressum venia Apostolicae Sedis indigeant, an satis sit consensus Ordinarii.

Eadem S. Congregatio, re mature perpensa, respondendum censuit:

Ad I. *Negative.*

Ad II. *Affirmative* ad primam partem; *negative* ad secundam.

Datum Romae, ex Secretaria eiusdem S. Congregationis de Religiosis, die 7 novembris 1916.

✠ D. Card. Falconio, Episcopus Veliternen., *Praefectus.*

L. * S.

† Adulphus, Episcopus Canopitan., *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

S. CONGREGATION FOR RELIGIOUS answers two questions in regard to the permission that postulants need before leaving the convent to visit relations or friends.

FEDERATION AND THE PROPOSED CATHOLIC LAY UNION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the January number of THE ECCLESIASTICAL REVIEW appeared an article entitled "Is a Catholic Lay Union Expedient and Feasible?" The reverend author of the article recommends, among other good things, the formation of a Catholic lay union in the United States, asserting that the Catholic Federation hardly meets the need, because it does not represent the entire Catholic laity of this country—as was evidenced, he states, by the fact that the Southern States were hardly represented at the recent Convention of the Federation, held in New York City. He points out that a Catholic lay union should be "a constructive organization of compact Catholic strength under the guidance of the episcopacy, for upbuilding and upholding Catholic welfare".

The author is probably not fully acquainted with the aims and purposes of Catholic Federation, for they are precisely the same as he would give to a proposed Catholic lay union, namely, a constructive organization of compact Catholic strength under the guidance of eminent bishops for the upbuilding and upholding of Catholic welfare. In the germ, Federation is recognized in the famous encyclical of Pope Leo XIII defining the duties of Catholic citizens: "Catholic action of whatever description it be, will work with greater effect if all the various associations, while preserving their individual autonomy, move together under one primary and directive force". Here, in the block, is Federation—the lay apostolate as it is being gradually chiseled out in detail.

That Federation possesses all the qualifications that a proposed Catholic lay union should possess, and that it is looked

upon as the lay apostolate of this country is evidenced by the many letters on file from eminent churchmen familiar and acquainted with the aims and purposes of the Federation movement.

"Catholicity in the United States has received new life and vigor from the pulsation of Federation's mighty heart", says Bishop James A. McFaul of Trenton, N. J. "While Federation has not accomplished all that it hoped and wished to accomplish, nevertheless it has accomplished a great deal, and it can look back with pride upon the work it has done in the past", says Archbishop S. G. Messmer of Milwaukee, Wis. "Federation is being built on the lines laid down by Leo XIII. It has done a vast amount of good in the past. The laity should receive guidance from the pastorate of the Church, whenever they undertake anything in the interests of religion. From this purpose the Federation has not swerved", says Archbishop H. Moeller of Cincinnati, Ohio. "I consider the Federation the most important union of Catholic laymen in the world to-day. Its work has been so successful that it has aroused some antagonism and criticism, but that is the highest compliment that could be paid, for no good work has ever been undertaken and carried on without arousing criticism", says Bishop Regis Canevin of Pittsburgh, Pa. "I regard the objects and principles of Federation as the most practical way to obtain combined action on the part of Catholics in matters which concern their civil, social, and religious interests", says Bishop N. A. Gallagher of Galveston, Texas. "From the very beginning I earnestly favored Federation, for it is only as a united body that we can exercise the influence justly ours", says Bishop Leo Haid, O.S.B., of North Carolina. "Federation has been a powerful and effective moral force in this country. It has had much to do with creating and fostering a healthy and correct public opinion and should be praised for it," says Bishop B. J. Keiley of Savannah, Ga. "No one having eyes to see, can fail to discern the imperative need for the existence of Federation, and no one can refuse to give it the grateful testimony that it is nobly responding to the call and mission to restore all things in Christ," says Archbishop J. H. Blenk of New Orleans, La. "Federation has done religion great service. I am in sym-

pathy with its object," says Bishop J. B. Morris of Little Rock, Ark. "Federation endeavors to cultivate peace and good will in every community and among all classes by removing causes for bigotry and by uniting all Christians against vices which are to-day sapping the foundations of society," says Bishop E. P. Allen of Mobile, Ala. "We appreciate every effort to make the Federation better known," says Bishop T. Meerschaert of Oklahoma. "Union and concerted action are necessary for our societies. Federation will render them more effective," says Bishop J. W. Shaw of San Antonio, Texas. "Federation will draw us closer together, will make us stronger in defence of our rights, in combating the evils of the day, and spreading those principles which alone can save human society from ruin and decay," says Bishop C. Van de Ven of Alexandria, La. "Federation is a mighty instrument for good in the United States, an instrument to bring before the people the power of Catholicity in this country," says Bishop P. J. Muldoon of Rockford, Illinois. "I hope to see the day when all Catholic societies in the United States will be affiliated with the Federation," says Bishop E. O'Dea of Seattle, Wash. "Federation defends the rights of the Church. If once established in every diocese it will become an irresistible body," says Bishop J. Schrembs of Toledo, Ohio. "The Federation stands strongly for all the principles which are the very foundation and basis not only of the Catholic Church, but also of every civic society. Its work has met with the approbation of the Holy Father," says Archbishop John Bonzano, Apostolic Delegate to the United States. "The Federation is working distinctly under the protection and guidance of the American hierarchy and with the full sanction and blessing of the Pope," says Cardinal Falconio. "The American Federation of Catholic Societies is a jewel in our crown," says Cardinal Gibbons. "Federation has accomplished much. It has taught us many of our needs and duties," says Cardinal Farley. "Federation will be the most potent barrier to the awful social evils which threaten our country," says Cardinal O'Connell. "The success that has attended the efforts of the American Federation of Catholic Societies is worthy of praise," says Cardinal Merry del Val. "May the labors of the Federation, which has begun with the

prudence worthy of the highest praise, be crowned with the blessing and assistance of God," is the encouragement received from, and the prayer of Pope Pius X. His Holiness Pope Benedict XV recently expressed his great joy at the work of Federation, especially its zeal and fraternal charity toward Mexico, and imparted to the "well-deserving Federation", as His Holiness calls it, his paternal and apostolic blessing.

To these testimonials of the lay apostolate, many of them coming from Southern Bishops, could be added many more, but these will suffice to show that the aims, purposes, and work of Federation have the encouragement and endorsement of the Hierarchy and that this lay union is working directly under their guidance.

Father Gallagher complains that the Southern States were hardly represented at the recent New York Convention. This is true. There were only twenty Southern delegates in attendance. That more did not attend is not the fault of Federation, for invitations were extended through the Catholic press to all dioceses, institutions, parishes and societies to participate, and these invitations were supplemented in many instances by special pleading letters from National Officers.

The writer concedes the fact that the strength of Federation is not yet as "compact" as it should be. Its work is still sectional, excepting for the fact that it has an enrollment of thirty-five national organizations with branches in every State in the Union. If Federation received only one-half of the encouragement and diocesan affiliation that Father Gallagher's proposal requires, then there would be great strides in the work of Federation; for, what he asks and presupposes for success, we have been pleading for since the inception of Federation, fifteen years ago.

Some two years ago a National Organization Committee, with the Right Rev. James A. McFaul, Bishop of Trenton, N. J., as Chairman, was appointed for the purpose of ascertaining why the work of Federation had not yet been taken up actively in every diocese, and it was learned that the original plan of organizing on county lines had not been found expedient in several sections of the country. It was then proposed to organize Federations on diocesan lines. The National Organization Committee accordingly presented to the

New York Convention of the Federation a plan of federating along lines that would constitute the diocese instead of the county the unit. The plan met with the unanimous approval of the Convention, and the Organization Committee and the Executive Board were entrusted with the working-out of the details. The complete plan has just been sent to the Hierarchy of the country for consideration. It goes out with the full endorsement of Cardinal Farley, Cardinal O'Connell, Archbishop Bonzano, Archbishop Messmer, Bishop McFaul, Bishop Schrembs, Bishop Muldoon, Bishop Canevin, and the officers of the Federation. The letter and plan submitted to the Hierarchy is as follows:

OFFICE OF THE NATIONAL SECRETARY,
CHICAGO, JANUARY 15, 1917.

Your Lordship:

At the Fifteenth Annual Convention of the Catholic Federation of the United States, held in New York City, August 20-24, 1916, the diocese was adopted as the unit of local representation, instead of the county as heretofore.

The National Committee on Organization has been instructed to take up this matter with the Bishops of the country, to the end that every diocese may be represented by delegates at the Federation Convention of 1917 in Kansas City, Mo.

Members of the Hierarchy at the recent Convention in New York were impressed with the importance of a thorough organization of the Catholic laity throughout the country and their active participation in the great work in which Federation is engaged. It is desired to substantially supplement the work of the National Catholic organizations which for fifteen years have loyally supported the movement.

Enthusiastic Federationists have partially organized in a number of dioceses, but in only a few is there thorough organization. Imbued with a spirit of Catholic unity every diocese should be in line.

Our National Advisory Board of Archbishops and Bishops will prevent mistakes by the laity in important actions affecting the interests of the Church or morality. The bishop will direct the Federation in his diocese, in the consideration of moral or social questions affecting his locality or any move in defence of the Church. The plans proposed are:

1ST PLAN— A FEDERATION OF SOCIETIES.

That the bishop request every Catholic society in his diocese, religious, fraternal, or benevolent, to join the Diocesan Federation. If there be two or more counties in a diocese, on account of distance, each county may be organized, but delegates from societies to a County Federation shall become automatically delegates to the Diocesan Federation, which shall hold a meeting once a year or every six months, or oftener, if occasion demands. Meetings of County Federations subordinate to Diocesan Federations might be arranged to meet local conditions.

The basis of representation in the Diocesan Federation may be from one to five delegates from each society, according to the best judgment of the bishop or his advisors.

2ND PLAN— A FEDERATION OF PARISHES.

The bishop to request every parish in his diocese to join the Diocesan Federation. If there be two or more counties or deaneries in a diocese, each county or deanery, on account of distance, may be separately organized; but delegates from a county or deanery shall become automatically delegates to the Diocesan Federation unless otherwise provided for.

3RD PLAN—A FEDERATION OF PARISHES AND SOCIETIES.

If the bishop so chooses, he may have his Federation composed of both societies and parishes, on the plans outlined in Nos. 1 and 2.

4TH PLAN— A DIOCESAN FEDERATION COMMISSION.

If the bishop does not find it expedient to federate his societies and parishes, he could form a Federation Diocesan Commission, composed of clergymen and laymen (as many as he wants to choose) authorized to represent the diocese in all Federation matters. This commission will constitute the Diocesan Federation.

5TH PLAN—A FEDERATION COMPOSED OF CENTRAL BODIES.

In some localities it might be more convenient to form a Diocesan Federation composed of the central bodies of fraternal societies, sodalities, Holy Name societies, etc.

APPEAL FOR COÖPERATION.

We appeal to all bishops not yet allied with the Catholic Federation through Diocesan Federations to join with us in building up a force that will command recognition when we speak for morality or social reform or social justice in a community or the nation, or appear before our fellow-citizens in defence of our Faith.

NECESSARY FINANCIAL SUPPORT.

As our business cannot be conducted without financial support, we propose a plan which, if it receives the indorsement of the Hierarchy for Federation, will, we think, supply sufficient funds to carry on our work in the Nation.

The plan proposed is to tax dioceses having a Catholic population of 300,000 or less at the rate of $1.00 per thousand. Should the population exceed 300,000, the tax will be $1.00 per thousand for the 300,000 population and fifty cents per thousand for every one thousand population in excess of 300,000.

A Diocesan Federation may have as many representatives seated at a National Convention as they care to send, who shall have a voice in all deliberations, but the voting strength of these representatives shall be restricted to one vote for every 10,000 Catholic population or major fraction thereof.

Diocesan Federations may arrange for themselves the necessary dues needed to maintain their local organization. The bishops are advised that *national* organizations, like the German Central Verein, Ancient Order of Hibernians, Catholic Order of Foresters, Catholic Knights of America, etc., will remain affiliated with the Federation and send their own representatives as heretofore.

Hoping that Your Lordship will give this communication your kind consideration and return the inclosed questionnaire on or before February 1st, so that the committee can apprise the Executive Board of your action in the matter,

Faithfully your servant,

ANTHONY MATRÉ,

Secretary of the National Organization Committee.

RT. REV. J. A. MCFAUL, D.D.,
Chairman.

REV. JOSEPH B. BROCK,
EDWARD FEENEY, K.S.G.,
F. W. HECKENKAMP, JR.,
Members of Committee.

Approved:

HIS EMINENCE JOHN CARDINAL FARLEY, D.D.
HIS EMINENCE WILLIAM CARDINAL O'CONNELL, D.D.
HIS EXCELLENCY THE MOST REV. JOHN BONZANO, D.D.
MOST REV. S. G. MESSMER, D.D.
RT. REV. JAMES A. MCFAUL, D.D.
RT. REV. JOSEPH SCHREMBS, D.D.
RT. REV. P. J. MULDOON, D.D.
RT. REV. REGIS CANEVIN, D.D.
MR. JOHN WHALEN, LL.D., National President.
MR. THOMAS H. CANNON, Chairman of Executive Board.

His Excellency, the Most Rev. John Bonzano, Apostolic Delegate, commenting on the above plan, writes as follows:

APOSTOLIC DELEGATION, U. S. A.,
WASHINGTON, D. C.

DECEMBER 18, 1916.

Mr. Anthony Matré, K.S.G.,
National Secretary of the American
Federation of Catholic Societies,
Chicago, Illinois.

Dear Mr. Matré:

I received in due time your letter of November 28th with the copy of the letter prepared by Bishop McFaul, which the Federation proposes to send to the American Hierarchy, but I was unable to answer it sooner on account of the pressure of other business that required previous attention.

In writing to you now I have the pleasure of assuring you that I consider Bishop McFaul's letter very opportune. The plans which he suggests to the American Hierarchy seem to be well suited for the building up of the lay apostolate. I therefore cordially give it my approval, and I feel confident that when the Bishops of the country have once become acquainted with the project and have pledged their support to it, it will in a short time become an accomplished fact, since the zealous approval of the Bishops given to any good work is the assurance of that work's success.

Kindly accept my good wishes and prayers that God will render the efforts of the Federation fruitful of good results, while with kind regards I beg to remain

Sincerely yours in Xto.,
✠ JOHN BONZANO,
Archbishop of Melitene,
Apostolic Delegate.

It is to be hoped that the Diocesan plan of federating will receive the unanimous support of the Hierarchy. For with the Hierarchy and the clergy and the laity united in any movement affecting the interests of the Church and humanity there will be no such word as fail. Federation cordially invites Father Gallagher to enlist in the broad cause of Federation and make himself the herald of the South. We want no new societies when the old are capable of doing the work, if properly supported. Give us support by *voice, pen,* and *men,*

and Federation will become an irresistible force, "an impregnable wall against the fierce violence of the enemies of God".

ANTHONY MATRÉ, Knight of St. Gregory,
National Secretary of the Catholic Federation.

THE PURPLE CASSOCK AT FUNERALS.

To the Editor, THE ECCLESIASTICAL REVIEW.

At a recent funeral of a bishop there were only two prelates in black cassock and mantelletta, while a number of bishops and monsignori wore the beautiful purple. Naturally the question arose, who was right? I have repeatedly looked up the matter and can find no authority to justify the wearing of the purple at a funeral. If the *Caeremoniale Episcoporum* is silent on the funeral question, it is for the simple reason that the matter is self-evident, in view of its general precept that in time of penance and mourning black is the appropriate color. Such is the law laid down in L. I, C. III, n. 2, which says that the bishop may wear the purple cassock and mozetta whenever he travels through the cities, towns and districts of his diocese; but that, in Advent, Lent (beginning with Septuagesima), on all fast vigils and Ember days, and on the Fridays of the whole year, he ought to wear the black dress, except on certain days when this expression of mourning would not be appropriate.

The rules of the *Caerem. Episc.* on funerals furnish a strong argument in favor of the black cassock and mantelletta. In L. II, C. XI, n. 1, it orders that at the solemn pontifical requiem "omnia paramenta *tam altaris* quam celebrantis et ministrorum, *librorum* et *faldithorii* sint nigra". Ib., no. 10 says: "Sermocinaturus vestibus nigris indutus . . . ascendit pulpitum *panno nigro* coopertum". Everything is to be in black; what possible reason can there be for the bishop to assist in purple? The famous commentary, *Cérémonial des Evêques*, by a Canadian bishop, is absolutely silent as to any exception from the above rules, although he is otherwise very anxious to mention any contrary custom where such may be allowed.

Martinucci, a standard Roman authority, adds a lengthy note to n. 4, C. II, libr. V, wherein he first maintains that the

use of the black cassock by the bishop on certain days and functions is obligatory; secondly, that it corresponds to the use of purple, instead of red, by the cardinals at certain times; thirdly, that this is an old custom in the Church. The times and functions when the bishop is obliged to wear the black cassock and mozzetta are mentioned.[1] In n. 28 Martinucci apodictically says: "In officiis pro defunctis . . . Episcopus utetur habitu nigri coloris".

Adone[2] refers to a decree of the S. C. of Rites, 14 June, 1873, saying that the rules of the *Caer. Episc.* regarding the dress to be worn by the bishops must be observed.

Our latest writer on the *Costume of Prelates,* the Sulpician Father J. A. Nainfa, is quite explicit on this question and allows of no exception. Thus on page 36, n. 4, he says: "Purple is the proper color to be used by cardinals in times of penance and mourning, while bishops should at such times make use of black only. The general rule holds good that, when cardinals exchange their red costume for purple, bishops exchange their purple for black." He refers, in proof, to Barbier de Montault, another great authority.[3] Again, Father Nainfa, page 151, n. 2, says: "Another rule of etiquette, which is frequently lost sight of, is that concerning the choir dress of prelates attending a funeral service. According to the Ceremonial, cardinals, archbishops, and bishops should, for such an occasion, put on mourning; therefore a cardinal should vest in purple trimmed with scarlet; while archbishops and bishops should wear the black cassock and the mantelletta (or mozzetta, as the case may be) of the same colors."[4]

The only author of weight put forth in favor of wearing purple at a funeral is De Herdt. But THE ECCLESIASTICAL REVIEW[5] has shown very clearly how De Herdt had been misled by Catalano, when he thought that bishops all over the world might safely do so on the plea that it was done at home and elsewhere in Italy. He did not know that this was an exclusively Roman privilege. Martinucci mentions it in the note

[1] Ib. nn. 21-24.

[2] *Syn. Can. liturg.*, p. 163, n. 20.

[3] The change of purple for red by cardinals is alluded to in the *Caerem. Episc.*, L. I, C. XII, n. 8.

[4] See also Nainfa, p. 45, n. 5; p. 48, n. 4; p. 64, n. 5; p. 69, n. 3.

[5] Vol. 32 (1905), pp. 300 ff.

to n. 12, l. c., where he says: "Romae nunquam Episcopi utuntur mantelletto, sive habitu praelititio nigri coloris, excepto tempore Sedis Apostolicae vacantis". Father Nainfa mentions another Roman exception on p. 152, n. 2.

To conclude, there is not a single good authority to justify the growing abuse by American bishops and prelates of wearing the purple color at funeral services, something which I suspect must often appear to our simple Catholic people as "a holy show", when amidst the signs and expressions of deep and black sorrow they behold these grandly flowing purples of silken make, approaching nearer the red (though not the scarlet) than the soft liturgical violet.

ONE OF THEM.

CATHOLICITY AND CITY LIFE.

To the Editor, THE ECCLESIASTICAL REVIEW.

An article which appeared in the REVIEW some months ago [1] has no doubt been the subject of considerable discussion among your clerical readers. The awful conclusions suggested by the author could not but create a sensation, all the more alarming because, apparently, none of us ever suspected that such a condition of things could prevail in our very midst. The theory, it would seem, is nothing less than this. A young couple from the country, devout, exemplary, commenced their married life in a large city. Their children, after enjoying all the advantages of church, parish school, etc., in due time choose as life-partners Catholic young men and women with precisely the same history. The offspring of these unions—this second generation of city-born Catholics—may probably remain practical Catholics, but in fervor they shall have fallen notably behind their grandfathers and grandmothers; while a priest or a religious from among such will be an incident of the very rarest occurrence. Now suppose this second generation of city-born Catholics should marry young men and women who are also of the second city-born generation, the offspring will, as adults, appear so devoid of faith and religious practice as to be no longer looked upon as children of the Church.

[1] ECCLESIASTICAL REVIEW, January, 1915, pp. 1-15.

In view of the fact that from all parts of the world immense numbers of devout Catholics are crowding into large cities, the mere possibility of such an outcome is sufficient to rouse the keenest interest of all concerned. I must confess that upon reading the article for the first time I regarded it as rank absurdity, as foolish hobby-riding, and gave it no further attention. Of course, the natural process of refutation was to produce a list of cases whose history was in flat contradiction of the description given above; I did not know of any, but was quite sure that many could be found in every city.

My sense of security was first discomfited by a statement in the *Columbiad* of April, 1915, to this effect: "Dr. Dazso of Budapest says the fourth generation of city-dwellers is unknown". Shortly afterward this statement was repeated in presence of some priests from England, who replied, "It is generally maintained that this is the case in London". If either of those generalizations be well founded, if it be really so that the millions of Catholic families flocking to our cities these days will have left no posterity in a little more than a hundred years from now, then certainly there is ample reason for our making every effort to keep good Catholic people in the country. Father Graham assures us, however, that "there is a goodly number of Catholics here [Baltimore] whose parents and grandparents and great grandparents—and beyond—were born and raised right here". This information to be applicable to the theory proposed by Sacerdos would mean that in Baltimore there are many devout, faithful Catholics who with both their parents, their four grandparents and their eight great-grandparents were born and reared in that city. A list of people answering this description exactly would be of extreme interest to actuaries and statisticians. Would Father Graham have any objection to furnishing it?

What really stimulated me to further inquiries on this subject was the rather unsatisfactory character of criticism which the original article elicited. Taken in general, these criticisms were marked by three prominent features:

1. a frank admission of having no information to offer, although it was precisely this that the author of the article and the editor of the REVIEW appealed to readers to furnish;

2. an assumption that the anonymous Sacerdos was a hobbyist and shaped his statistics accordingly;

3. the charge on *a priori* grounds that the theory "impugned the divinity of the Church" and even "bordered upon heresy".

The first and second of these need no further comment; the third deserves serious examination. Is it refusing to recognize the power of Grace to maintain that certain given influences will almost certainly undermine one's faith? Does one doubt the divinity of the Church who fears for the perseverance of one of her children already fallen among dangerous associations? Let us suppose that the Written Word had never contained the terrible sentence of our Lord, "How hardly shall they that have riches enter into the kingdom of heaven," and let us suppose also that some experienced pastor of maturer years emphasized that very idea as a result of his own observations; would not many of our devoted clergy protest that such a remark "ignored the efficacy of grace", "impugned the divinity of the Church", and therefore "bordered upon heresy"?

Not being connected with a city parish, I was obliged to wait an opportunity of gaining information first-hand by my own personal efforts. Meanwhile I commenced discussing the question with fellow clergymen, from any and every quarter, with whom I was privileged to hold a conversation. That large number who were disposed to say "impossible", "absurd", "nonsense", I was accustomed to answer by proposing the following questions:

1. How many priests do you know of, who with their parents were born and reared in a large city or cities?

2. How many religious do you know of who as well as their parents were born and reared in a large city?

3. How many exemplary families of adult age do you know of who as well as their parents were born and reared in a large city or cities?

It is surely significant that as a result of this inquiry carried on for over a year the only case recalled was that of a priest who with his parents was born and reared in Greater New York. This, of course, does not demonstate the non-existence of such cases even in the very parishes administered by the

priests interrogated (since very few pay any attention to those circumstances at all), but it does go to show that those pastors are not in a position to dismiss with the pronouncement "preposterous", "rank nonsense", the claims of three members of a parish staff who tell us they gave ten years to an exhaustive inquiry into the details of the question.

Repeated discussion furnished considerable information bearing more or less directly on the subject and ordinarily not taken much account of. Allow me here to subjoin some of this evidence. A pastor in an Eastern city told me that not more than half his people attended Mass on Sunday. The pastor in one of our large Western cities was ready to admit that half of the married women of his congregation missed Mass habitually. A pastor in a city of over three hundred thousand souls in the middle West volunteered the information that his parish contained 1900 families of whom 700 families were practical Catholics. The large percentage of indifferent and fallen-away Catholics in the Southern States, the small Sunday congregations so disappointing to a traveler in the South, are commonly accounted for by the dearth of priests in earlier years, the people being so widely scattered as to make it impossible for missionaries to reach them. This, however, does not explain the coldness and indifference prevailing so extensively among those who profess to be Catholics in the *cities* of the South. A prominent pastor from one of those cities made this remark: "The South has little or no immigration; in the North Catholicity is being constantly recruited from the country districts of old lands; our newcomers are mostly from the North, and our Catholic recruits, therefore, are mostly from Northern cities". Augustinus in the March issue of the *Fortnightly Review*, speaking on the question of Catholic leakage, says: "The statistics given by Father Muntsch show that in England and Wales more than a million souls have drifted away from the Church. The situation is no better, nay it is undoubtedly worse, in this country. Only a short time ago Judge D—— of the Chicago Boys' Court, assured me that ten thousand delinquent boys are hailed before this tribunal annually and that seventy-one per cent of them are of Catholic parentage. I verified the statement for myself by speaking to many of the boys in the court-room as well as in the lock-up.

Most of them frankly admitted they were Catholic, but had neglected church and the Sacraments for years." A curate in an Eastern city of approximately six hundred thousand inhabitants told me he could hardly find a house in the parish without one or more apostates. We have been accustomed to glory in our real and imaginary perfections and to shut our eyes to defects. We have followed the advice of the professional "booster": "Sell your hammer and buy a horn".

Most American priests have something to say about Catholic immigrants. All bear witness to the fervor and faithfulness which characterize the great majority of those who come from Ireland, Poland, Ruthenia, Bavaria, and the Rhine provinces —that is to say, from districts where agriculture is almost the exclusive occupation. What European cities have the reputation among us of contributing large numbers of immigrants remarkable for the staunchness and fervor of their Catholicity? Evidently none.

If it is really so, that one rarely meets an adult family of exemplary, devout Catholics (a family of at least four or five sons and daughters) who with their parents were born and reared in a large city, or cities, or if such cases are comparatively few in number; if it is uncommonly rare to find an exemplary family of adult Catholics whose grandparents, as well as parents, are of city rearing, it would be well to remember that practically every country parish properly attended can point to an exemplary population whose ancestry on every side have been country residents for generations incalculable.

Whatever large cities may claim to accomplish in preserving the faith among the laity, even a very limited inquiry leaves no doubt whatever regarding our dependence on country training for the necessary supply of sacerdotal and religious vocations. Since reading the article by Sacerdos, I have visited eight communities of women with the express purpose of asking the question, "How many religious have you who with their parents were born and reared in large cities?" Not being prepared for the question, their answer came later, and always to the same effect—"We do not know of any".

The large number of seminary students from the State of Iowa (whose Catholic population is largely rural) is in marked contrast with the alarmingly small number furnished

by our cities possessed of immense Catholic populations. Every diocese devoid of a goodly number of country parishes is experiencing untold difficulties in this matter. That Brooklyn seminary no longer allows its students to spend the summer vacation with their families is probably a demonstration of this difficulty. A distinguished member of the Papal foreign service once told me that he was born in Rome, entered a boarding school of the city at the age of seven, donned the clerical dress, as is the custom, and was never once in his father's house until after his ordination. Is it not very likely that this regulation, adopted, more or less generally, in some European countries, had its origin in dioceses which had to depend on city boys to recruit the priesthood? In any case it is not the practice in Ireland or in several other countries where the livelihood of the majority of Catholics is obtained from the land. One American bishop told me that his diocesan seminary was practically filled with native students of Bohemian and Polish extraction, while he had given up all hope of securing any English-speaking candidates from within his territory; all this notwithstanding the fact that two-thirds of the parishes of the diocese were English-speaking. The explanation is that the English-speaking parishes are in the cities and towns; while numerous colonies of Bohemian and Polish families are settled on the land. The most thoroughly Catholic city north of the Mexican line is certainly Montreal; nevertheless a Canadian bishop assured me that, if the archdiocese did not comprise an extensive country district, not more than one-third of the city parishes would be staffed. On the other hand, the diocese of Charlottetown in Canada, from an English-speaking population of 40,000, almost entirely rural, after equipping itself and manning a very prosperous college, has more than forty priests in active service in the United States and is supplying the greater part of the English-speaking priests, now in constant demand, in the Canadian Northwest. From the same territory almost every religious community of women in the Western States and in the Canadian West is securing postulants in goodly numbers. A story much the same is told by Canadian bishops in reference to the dioceses of Antigonish and St. John's, Newfoundland, in both of which city life is practically unknown.

A question arises here. The church, the school, and the home are the three institutions which assume the responsibility of fostering a religious spirit and preserving the faith among Catholic peoples. It is tolerably certain that the city does not and cannot provide priests and religious to perform the part assigned to churches and schools: does the city, or can the city provide in anything but limited numbers parents capable of conducting an ideal Christian home? The universal complaint of city pastors is the deplorable lack of home training and guardianship, so great that priests and teachers are obliged to attempt the fulfilment of important duties which parents constantly neglect. At the same time we seem to be unanimous in the conviction that united efforts of church and school cannot make up for the training neglected in the home. If therefore the city must look to country districts for a supply of priests and for the religious who are to conduct the parish schools, academies, and colleges, *a fortiori* must it look to the country to supply in great measure the character of parents capable of inspiring a thorough religious spirit in the home.

An extended summer vacation, at length, provided the long looked-for opportunity of inquiry regarding the *individual* members of some city parish. Visiting the rector of a cathedral whose assistants were engaged taking a census, I begged the privilege of convassing a district. With a few additional columns in the census note-book three weeks were spent going from door to door, and, without any hint being given of the purpose in view, each evening the rector was requested to pronounce as "good", "bad", or "indifferent", the several families visited during the day. Of the families rated "good", which constituted more than two-thirds of the congregation, by far the greater number of parents had spent their childhood in country parishes or country towns; a considerable number had been city residents all their lives; not one case was found in which both parents, as well as their parents in turn, were of city rearing. The class denominated "indifferent" furnished histories almost as varied as the individuals composing it; country, city, town, each had made its contribution, while mixed marriages, orphanages, years spent where church attendance was impossible, with the consequent privation of religious instruction, were everywhere in evidence

as undermining influences. Thirteen families were branded as "bad" or "hopeless". In one case both parents were from the country; in another both parents were from a town; in two others the fathers were from the country, the mother from the city; in nine both parents were of city rearing.

Some weeks later a small city parish became permanently vacated through the illness of the pastor. At the time the diocese was straitened to meet the people's needs, and I yielded to the bishop's request and spent the remainder of the summer there. The engagement has made it possible to learn the history of sixty-nine families. Six, while professing Catholicity, are to all intents and purposes lost to the faith. Dublin, Edinburgh, Manchester, two American cities, and a lengthy residence in the West, far removed from Church and Catholic associations, divide the responsibility. Some who are practical and attentive owe their allegiance to cities this side of the Atlantic; a few others speak of schooldays spent in European cities. But the solidly devout and exemplary, the real pillars of the church, father and mother alike, have come from country parishes. Up to the present I have not met among the regular attendants any case in which the father or mother as well as their parents grew up in a large city or cities.

The details I have furnished in this article are probably wearying: I have come to think this question is deserving of minute examination.

SPECTATOR.

SEMINARY PUBLICATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

A remark of the editor of THE ECCLESIASTICAL REVIEW some years ago on his desire to encourage writers among the American clergy, set me to thinking how some improvement could be made in this direction. To-day we are saying regarding many of our foreigners who are not church-going people, "We cannot do very much with the parents, but let us do as much as possible for their children". The clergy now actively engaged in the ministry and who have made no sustained efforts from college days to prepare themselves as writers, are not likely to cultivate the habit of writing. Nor

should we expect to encourage their first attempts through such a medium as the REVIEW even if they could be induced to write. What can be done for the seminarians? They are the priests of the future, and may become writers. I turn to the REVIEW as to the medium or force that can do more than any other agency at present to encourage writers among the American clergy. The Church in the United States will ever be grateful for the service done to the clergy in founding and maintaining for them the REVIEW. May not seminarians be similarly encouraged to undertake student-body publications for the express purpose of cultivating the habit of writing among the aspirants to the priesthood? There is no thought, of course, nor would it be desirable, that every priest should become a writer. If seminary publications would bring out one writer, say, in every class of ten, what a service these writers would some day render to the Church! If one priest in every ten would become more scholarly and become more interested in the things of the priesthood and in the literature of the Church and in ecclesiastical affairs by reason of cultivating a taste for writing, what a real blessing seminary publications would mean to the Church! I shall attempt to group some of the ideas that have suggested themselves to me under a few heads.

EVERY SEMINARY TO HAVE ITS OWN PUBLICATION.

Our colleges have their student-body publications. Why should not our seminaries have them for a higher purpose? I venture to suggest that it is practical for every seminary to found and to conduct, without any great financial outlay, its own student-body monthly publication. What is true of seminaries is applicable with equal force to the house of studies of the religious orders. Such publications are now actually conducted by the Jesuits, Dominicans, and perhaps by other orders with whose student-body publications I am not familiar.

The project can be approached in a little way or in a big way. The little way would be to consider the publication as a loss or an outlay that could be undertaken only by seminaries indulging in luxuries. It would be part of the program of the little way to determine that the expense of the seminary publication should be made up by securing little local advertise-

ments for it, such as largely support college publications. The big way would be to say that, since we make appropriations each year for athletics, for gymnasium, for libraries, for laboratory work, for a lay professor of elocution, why not set aside a fund for something that would develop in the diocese ecclesiastical writers?

My work for nearly a decade of years has imposed the duty of reading many thousands of letters written by priests. I say this not in an unkindly or critical spirit, but only with the principle in mind of refusing to make peace with unsatisfactory conditions. The majority of these letters show that so many of our priests pay no attention to writing, even to the extent of not fitting themselves with that qualification presupposed in every educated and cultured gentleman, namely, of expressing himself accurately and faultlessly in his correspondence. If many priests are so negligent or careless about correspondence, is it not because they have never formed the habit of writing and because they are very conscious of their limitations? A seminary publication would, we venture to hope, develop in the majority of seminarians a greater general appreciation of writing and perhaps make the atmosphere of the seminary a little more literary. At the same time it is almost certain that a few writers, continuing to write, would as a natural consequence develop in a great measure. It would mean no great sacrifice if all of our larger seminaries were to say through those financially responsible: "We must take means to make an appropriation each year of $2,000 for the student-body seminary publication." The expenditure should be regarded as a necessity for our day and the means of securing the funds should be dignified. The Catholic weekly paper of the diocese might lend its columns toward securing the funds. Literary persons of the diocese might be found willing to collect the money or to assume the financial responsibility. An association might be formed for this purpose in case the ordinary sources were not sufficient to warrant our rectors of seminaries in founding publications for their students.

WHO WOULD BE THE SUBSCRIBERS?

First, the seminarians where the publication is issued, including copies for writers.

Secondly, the priests of the diocese in which the seminary is located.

Thirdly, all the Bishops of the United States and the seminaries, and houses of studies of religious orders. These would be on the exchange and complimentary lists.

Fourthly, perhaps some friends of the seminarians.

It seems very clear that it would be at once a mistake and false economy to try to secure a large subscription list or to make the publication self-supporting. Let the publication be considered a professor who can teach the art of writing and can get the right atmosphere for it and who charges $2,000 or $3,000 a year for his services. To take a smaller or lower view of it would mean that the publication would not be conducted on the high plane of directing every effort for the literary advancement of seminarians. Papers should not be prepared and published with the purpose of increasing the subscription list, but only to develop the capacities of those in preparation for the priesthood and to cultivate in them a real interest above everything else for the things of the priesthood and of the Church. With the list of subscribers indicated, in even the largest of our seminaries, located in dioceses where the body of the clergy is most numerous, the publication need not exceed an issue of probably fifteen hundred (1,500) copies. Thus the financial outlay should not be a barrier to the founding of these diocesan seminary publications.

The Science of Encouragement.

Is it not a science to encourage in proper measure any student body, but especially those in preparation for the priesthood? Encouragement does not mean to tell the seminarians that they are superior to all preceding classes. To emphasize unduly our present-day advantages may perhaps, foolishly of course, prompt inexperienced students of little mental caliber, to make such an inference. To encourage does not mean that students of our seminaries should not be taught the advantage of simplicity, humility, and humiliations, and that they should not have appreciation for those who with fewer advantages and greater sacrifices arrived, perhaps more worthily, at the goal toward which they are tending. To encourage does mean to be kind with firmness, to make it unmistakably clear that a

certain quantity and standard of work are expected, and if it is not produced, that the mark of disappointment will then be written against the names of students. To encourage a student body means to foster a public spirit which condemns all criticism that is not constructive in character. Such a spirit makes for what one might call progressive discontent, which must not become fault-finding, but only restless to do more and to prepare for the most generous measure of service that the individual can give. The right kind of encouragement does mean that the students are aware of the appreciation of professors, rector, and bishop for every honest effort made by individuals of the seminary student body to qualify themselves for their work for the Church and for souls under the direction or approval of authority. Let the students feel that their superiors have faith in them, and a generous measure of response is likely to come. There is no need to fear that students cannot distinguish between encouragement and flattery. Nor should we conclude that students who work better under encouragement are weaklings in character. Probably ninety-nine men out of every hundred will work better under encouragement than without it. A seminary publication of the student body will likely prove to be the right kind of encouragement.

Students who write on any subjects of class matter and who succeed in having their paper published, may at first, owing to inexperience or to delight or embarrassment or to attaching undue importance to the published word, feel that the bishop and professors and priests of the diocese have read their articles carefully and are thinking of their promising authors. Experience will teach them to attach less importance to their own written word. This will make for humility in writing which is just as necessary as it is in any other of our actions. The encouragement that comes to the student from seeing some few of his published papers will do very much to foster any latent talents he may possess.

JOHN T. MCNICHOLAS, O.P.

Rome, Italy.

COMMUNION CLOTH OR PLATE?

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article of Monsignor Meehan in the January REVIEW is timely. In the last few years the communion cloth has been superseded in many churches of this country and France by the communion plate. This substitution was prompted undoubtedly by the desire of better safeguarding the Sacred Species. Priests who formerly used the cloth and have adopted the plate consider it an improvement because of the many fragments they find after Communion, fragments which, they are morally certain, are the Holy Eucharist, and which would be overlooked and lost had they fallen on a white cloth. It is not a question here of the elusive atoms discussed in physics or philosophical theories but of particles large enough to be perceived by the senses.

There is danger of excessive scrupulosity in collecting and caring for fragments of the Host, as Schober points out.[1] Quarti [2] says that we must be careful not to go to extremes in looking for minute particles, and adds that, "fragmenta quae conspici non possunt" are to be left to the custody of the angels. Notwithstanding this pious remark, the Church is extremely solicitous, as is plain from the rubrics, that the tiniest particle be not profaned. And few I think will agree with Dr. Meehan that the rubric which orders that *any* cloth on which the Blessed Sacrament has fallen should be purified, is not concerned with "minute, dust-like, scarcely discernible particles", but only with notable or large ones. But why is any cloth on which a notable part has fallen to be purified, if not to care for the minute particles that may have been separated from the notable part? Excessive scraping of the corporal only is discouraged by authors who touch the question. Another rubric directing that the fingers of the priest which have touched the Sacred Host be purified, even though no discernible particle adheres to them, shows the solicitude of the Church. Theology knows no distinction in value depending on the size of the fragments: "Tantum esse sub

[1] Caer., M. p. 98.

[2] Comment., p. 2, tit. 10.

fragmento quantum toto tegitur". That the modern, glazed, starchy communion cloth, suspended as it is from the railing and held by the communicants themselves, rarely ever holds even a whole Host that may fall on it, has been learned by humiliating experience. To purify it is next to impossible. although the general rubric orders that this shall be done if the Sacred Species rest thereon.

It is more than probable that the rubric specifying that a white cloth be held before the person communicating was made before the days of present altar breads, and railings, and numerous communicants; and may have been made for reasons of modesty and propriety alone. At the Communion of the Mass the priest is directed to hold the paten so as to receive any of the Sacred Species that fall, albeit the paten is not consecrated for this purpose at all, but "ad confringendum in ea Corpus D. N. J. Ch." Why not guard the Sacred Host with the same care when given to the laity? The analogy is evident. And if the laity are allowed to hold a white cloth on which Sacred Particles may perhaps rest, why not an unconsecrated paten or plate of precious metal? The fact that the S. Congregation of Rites has permitted its use is a guarantee of its propriety, and a sanction for the extension of the custom.

The Doctor says: "The tradition of the Roman Church points to the use of a linen cloth (not metal of any sort) at Holy Communion. The purpose of this cloth was to receive the Sacred Particles that fell from the hands of the priest." The authorities or facts substantiating this statement are not given. Duchesne in the *Liber Pontificalis* seems to be alone in mentioning linen in connexion with the administration of the Holy Eucharist, and he speaks only of linen bags, which however were not used to catch particles that might fall. Pope Benedict XIV [3] quotes Baronius for the statement that as early as the year 146 "quosdam mensulos" were used, which were evidently not of linen. The Council in Trullo condemned the practice of receiving the Holy Eucharist on precious vessels or anything but the hand, very likely in opposition to a Roman custom; for we know that this Council took

[3] "De Missa," Chap. 22, n. 3.

special pains to legislate against Roman usages. The words of the Council show that a vessel of precious metal had been used. The *Liber Pontificalis* has an inventory of patens, many of which weighed twenty and fifty pounds. Surely these were not used for bringing home the Sacred Species, as Dr. Meehan supposes; and there is evidence to show that they were employed in collecting the bread offered by the faithful, and also in administering the Holy Eucharist.

Modern liturgists are agreed that Gallican influence predominates the liturgy of the Western Church, and the first mention of a cloth being used at Holy Communion comes from a Gallican source. St. Cæsar of Arles mentions that in the early years of the sixth century it was customary for women to cover the hand with a cloth of fine texture when receiving. The Council of Auxerre (573-603) commanded women to cover the hand when accepting the Host. "Non licet mulieri nudam manum Eucharistiam accipere. (Can. 36.) Ut unaquis mulier quando communicat dominicalem suum habeat." There was no similar rule for Rome or Italy. The custom of using a cloth very probably comes from Gaul; and in using a communion plate we may after all be approximating the practice of the early Roman Church.

MERE CURATE.

II.

The article by Dr. Meehan concerning the use of the Communion Cloth or Plate is a practical proof that "an ounce of experience is worth a pound of theory". Any priest who has used both will testify that the particles found on the plate after giving a number of Communions are in most cases large enough to be "sensible", and to advocate letting these fall to the floor is startling, to say the least.

Furthermore, why should not these particles be put into the chalice and consumed, the same as the particles and dust left over after purifying a ciborium? That is where they belong, and not in the purification cup, to be left on the altar—i. e., providing Dr. Meehan really believes in what he states, viz., the Presence of the Body of Christ under each separate part of the Host as well as under the whole.

Again, as to the authority of the server or communicant to hold this plate, this is the same authority that allows the communicant to hold the old-time communion cloth. Can Dr. Meehan give this authority without giving the other also?

Those who have used both cloth, square card, and plate, can well testify to the superior value of the plate in enabling the priest to discern the particles—not the dust—that accumulate after distributing Holy Communion to a large number of people.

PRESBYTER ASSISTENS.

SUPPORTING CATHOLIC LITERATURE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The contribution of "What's the Use" is too pessimistic and perhaps too self-conceited. Short stories are *primo usu consumptibilia* and have found their reward in being printed in a magazine.

Why should your correspondent think they should be bought again in book form? There is not the sale we would wish for excellent Catholic literature, but the taste is growing and will increase. We must not be impatient. As Father Gallagher, O.S.B., notes in his very excellent article in the January issue, we have not one Catholic monthly of real excellence. And we have no English Catholic daily. There seems to be the *impasse:* "Give us a large subscription list and we will give you a periodical equal to the best." "Give us a magazine of the best and you shall not lack subscribers." Who is right? Who must move first? Decidedly the publisher. Though the two must progress *pari passu*, supply should precede to effect demand. It is thus with everything high and good. The missionary does not wait till there is a demand from the heathen before he goes with the Gospel.

But there is one great hindrance to the coming of a magazine of high grade. It is the pushing of magazines that are either advertising or begging mediums for religious ends (all very worthy); but they should be supported on their own merits and not give the buyer the conviction that he is supporting high Catholic literature.

J. T. DURWARD.

CARRYING THE BLESSED SACRAMENT PRIVATELY.

Qu. Has there ever been a rule made about carrying the Blessed Sacrament back from an outlying mission when Benediction is given after Mass? Or is it permitted to give Benediction in such cases?

Resp. The discipline of the Church, enforced by canons and decrees, requires that the Blessed Sacrament be carried "manifeste et honorifice, et non secreto." As is well known, however, there are many concessions in this matter. For instance, "in locis haereticorum et infidelium," it is allowed to carry the Blessed Sacrament privately to sick persons. There is no explicit concession to cover the case of Benediction given after Mass in a church where the Blessed Sacrament is not reserved. Some priests make it a practice to have two or three communicants wait until after Benediction and distribute the Benediction Host to them. This, one can readily see, is not always feasible or advisable. We would advise our correspondent, as we have already done in similar cases, to have recourse to his bishop. "The Ordinary of the diocese would be the best judge as to the just causes which permit a temporary deviation from the general discipline of the Church which prohibits the carrying of the Blessed Sacrament privately, except to the sick." [1]

THE SEAL OF CONFESSION.

Qu. Mr. A goes to confession to Father D and during his confession tells him that certain students are carrying intoxicants into an institution and distributing the same among the students there. Father D commands his penitent to report the matter to the president of the institution. Does Father D act prudently? Does his advice indirectly violate the seal of confession?

Resp. There is question here not of direct, but of indirect violation of the *sigillum.* In regard to the former, Sabetti says: "Revelatio directa, providentia ita disponente, vix unquam, aut forte nunquam, locum habet." In regard to indirect revelation, there are two very definite considerations, namely "gravamen poenitentis" and "odium sacramenti." Without going into details, we may sum up the doctrine of

[1] ECCLESIASTICAL REVIEW, XI, 54, 55.

theologians by saying that, whatever would cause embarrassment to the penitent or tend to make the Sacrament of Penance *odiosum* should be covered by the seal of confession and should not be revealed directly or indirectly. In addition, a religious superior is *expressly* forbidden to use for the external government of his community knowledge which he has acquired in the confessional, even if he has acquired the knowledge before he became superior. To come to the case before us, if Mr. A freely gave consent to Father D to use the information, or at Father D's request offered it to the superior, no fault could be found with the confessor. But the confessor certainly would not act prudently if he commanded an unwilling penitent to go to the superior, or made an effort to induce him, once the penitent had declared his unwillingness. He does not, himself, make any use of the information, and therefore reveals nothing, directly or indirectly. Yet by his imprudent action, if he insists on the information being given, he contravenes the principles which guide us in determining why an indirect revelation is wrong.

QUESTION OF MASS FOUNDATIONS.

Qu. A sum of money, representing several Mass foundations, was left to me by my predecessor, which money he in turn had received from his predecessor some fifty years ago. There seems to be no record of these foundations except a little note in the parish records, nor is it known whether these foundations were canonically established. The interest which this money can reasonably be expected to draw would hardly suffice to fulfil the obligations entailed, since, for example, one foundation of $260 demands that a Mass be said monthly; another, of $100, requests that an annual Requiem be sung.

1. Is the priest obliged to fulfil these obligations?
2. Is the bishop of the diocese obliged to continue these foundations *in perpetuum?*
3. If not, what should be done in the matter? It would be wellnigh impossible, perhaps quite impossible, to return this money to the heirs.

Resp. This seems to be clearly a case for recourse to the Holy See, unless the bishop of the diocese has, by indult, acquired authority in the matter. The decrees of the S. Con-

gregation of the Council, especially those of 1625 and 1697, determine that any reduction that would change the will of the testator or donor in regard to the number of Masses to be celebrated is reserved to the Holy See, and the unauthorized action of the bishop in the matter is invalid. The bishop may however obtain an indult from the Holy See by virtue of which, given a just reason, he may, within the limits determined by law, reduce the obligations arising from a foundation. The *incommoda* which our correspondent experiences, and which are shared no doubt by other priests elsewhere, are traceable to the lack of formality and the omission of canonical prescriptions which unfortunately prevailed in the past in regard to pious bequests. The lesson, so far as the future is concerned, is easily read.

PRAYER TO THE BLESSED VIRGIN AT BENEDICTION.

Qu. It seems to me that there is a lack of uniformity among the clergy in regard to the versicle and prayer to the Blessed Virgin during Benediction. Some vary both, according to the time of the year, while others, throughout the whole year, recite the versicle, "Ora pro nobis, Sancta Dei Genetrix," and the prayer, "Concede nos," etc. Which is correct?

Resp. The latter practice, namely, that of reciting the same versicle and prayer throughout the liturgical year, would seem to be correct. A decree of the S. Congregation of Rites (n. 3751), in answer to a *dubium,* declares that when the Litany is sung at Benediction, the prayer should not be preceded by "Dominus vobiscum" and "Domine exaudi, etc.," but that the versicle "Ora pro nobis" should be followed immediately by the prayer as contained in the Appendix to the Roman Ritual. The prayer, the only prayer, given after the Litany of the Blessed Virgin in the Ritual is "Concede nos famulos." Again, there is a decree (n. 3764) which forbids the addition of Alleluia to the versicle "Ora pro nobis, etc." during the paschal time. This may be for the reason that the Alleluia would be intrinsically inappropriate; but it may also indicate that there is to be no change, during the different liturgical seasons, in the versicle and prayer with which the Litany is ended.

A CATHOLIC AUCTIONEER.

Qu. A member of my parish whose business it is to "auction off" goods, tells me that he has qualms of conscience when he considers the fraud that is sometimes deliberately practised on the one side and the other. What becomes of the doctrine of just price when an article is sold to the highest bidder, sometimes at a ridiculously low price and sometimes at a price it would never have brought in open market? Again, he is often called on to auction sets of books which he knows that a conscientious Catholic bookseller would not sell over his counter. These are practical questions, and I would like to know how I should advise my parishioner.

Resp. "Non est inquietandus," is the sum of our advice in the matter. St. Alphonsus and the other great authorities on moral questions are explicit in their doctrine on auctions or "venditiones sub hasta," as they call them. In regard to "just price," they maintain that in this instance public authority has declared the highest price bid to be the just price, even when it falls below the minimum or exceeds the maximum. If the fraud practised consist in deception of the bidders as to the condition or value of an article offered for sale, it is of course illegal and immoral, except in so far as the bidders themselves are negligent—*caveat emptor*; and the auctioneer may not, in conscience, connive at such deception. On the other hand, if it is question of fraud in the matter of fictitious bidding, and limitation of genuine bidding, while some moralists condemn both practices, there are those who, relying on the sanction of public opinion, tolerate the custom: "vi consuetudinis, si quae existit, indulgendum esse illis qui ita agunt." The auctioneer is not obliged to investigate whether among the books offered for sale there be some that are objectionable; but if he know for certain that there are books of that kind in the lot, he is bound to do what he can to prevent their falling into the hands of those whom they would injure.

GENUFLECTING AT THE "EMISIT SPIRITUM".

Qu. When the Passion is read at a low Mass, how long should the priest genuflect after the words "emisit spiritum"? Should he genuflect on both knees?

Resp. The *Ceremoniale Episcoporum* prescribes that when the words, "Jesus autem clamans voce magna, emisit spiritum," the bishop at his seat or throne, and all the others each in his own place, should genuflect. De Herdt explains (II, 315) "Genuflectant utroque genu tempore unius orationis dominicae." We think that this rule may be applied also to the celebrant at the low Mass, and determines both the manner and the duration of the action.

A QUESTION OF ETIQUETTE.

Qu. Perhaps you could give me some light on a rather vexed question, but one which is practical and which may interest many of your readers. Is there a code regulating clerical etiquette in regard to social intercourse with the laity? Is there anything settled about these things? Is there any recognized court of appeal? Or is it true that we need none, and that the principle, "A priest is only a man in such matters", is correct? Is a priest, in such matters, governed by the same rules, without any distinction, as men of the world? For instance, I do not know whether I am obliged to pay a dinner call, whether I am expected to offer my arm to a lady, to assist a lady into a carriage or over a muddy spot. Perhaps these things are settled; I hope so. But I have been unable to find any authority in the matter, although I have inquired of many. I should appreciate very much if you would help me to a solution.

Resp. The querist is deserving of real and cordial sympathy. If we thought that he were merely in quest of a "rule of thumb" code of clerical manners, we should feel that his case is a rare, and, so far as advice is concerned, an irremediable case. He must know, as he confesses that he has made diligent inquiry, that there are manuals entitled "The Correct Thing" for clerics as well as lay Catholics. Possibly one or several dissertations on the subject were read to him in his seminary days. But, he says, he has sought in vain for an authoritative codification of the rules of clerical etiquette. And we agree with him in recording (though we cannot share his regret) the absence of such a code. Fortunately, there are principles which, for a priest who is endowed with intelligence, tact, prudence, social sensitiveness, and, above all, charity, are infinitely better than minute prescriptions. It is a case where the "letter killeth" and the spirit "giveth life."

The maxim, "A priest is only a man in such matters," is true, rightly understood. It means that in true courtesy, kindness, consideration for others, the priest, far from being exempted from the obligations of charity that rest on the layman, is all the more obligated to the practice of charity because of his priestly office. As to the details of dinner calls, giving one's arm to a lady, and so forth, we are no more authoritative than the manuals to which we have referred. Nevertheless, we venture the suggestion that in some of these things, at least, a priest may claim exemption. Some excellent Catholic hostesses dispense with the ceremony of giving one's arm to a lady in the march to the dining-room when members of the clergy are present; others set the example to their lady guests by walking beside a clerical dignitary without taking his arm; others make it clear that they do not consider it *de rigeur* for a busy priest to make a formal dinner call within the term prescribed by social custom. In many places Catholic ladies have it in their power to "set the tone" in such matters; and they should do so. They could tactfully avoid a situation which would demand from the priest the performance of a courteous act which, they know, he feels to belong to gallantry rather than to charity. All of which exemptions, instead of weakening, should tend to strengthen in the priest the spirit of true courtesy and considerateness.

HIGH OR LOW MASSES.

Qu. Will you kindly give your opinion in the following case? A priest left over six hundred dollars for Masses. I claim that the executor of the will is right in having high Masses sung for the amount of the bequest. The decedent was very much in favor of having high Masses sung and urged the matter very often in his exhortations to his parishioners.

Resp. Here it is a question of the presumed wish of the testator, and of a reduction in what is the substantial element in the "pious work" to be performed. In regard to the former, there seems to be no difficulty, in view of the practice and preaching of the decedent. The other matter is more difficult. If the testator specified that six hundred Masses were to be celebrated, his wishes must of course be respected.

The number could not be reduced without recourse to the Holy See, and there should be a "just cause," which does not seem to exist in the case before us. If the sum was left "for Masses," we are of the opinion that the matter may be referred to the Ordinary of the diocese, who may determine the matter of "solemnities," and may by indult be empowered to make whatever reduction may seem fair in the number of the Masses.

EPISCOPAL APPROVAL BEFORE ANSWERING MISREPRESENTATIONS IN THE DAILY PRESS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Apologeticus who built his remarks upon the *Ave Maria's* urging priests to make more use of the daily press has touched upon a timely question. Monsignor Meehan's article, however, given as a reply, throws icy waters on glowing embers. Many zealous priests would unquestionably be both able and anxious to explain and defend Catholic doctrines. Monsignor Meehan's construction of canon law can only serve as an obex to the righteous zeal of many learned and willing priests.

The writer of this communication is also much perplexed to witness daily the outrageous and wanton calumnies, as also the insults to our holy religion, perversion of the moral law, stultification of sound sense, as apparent in the daily press and foul screeds; and yet the inactivity of those who are the shepherds of the sheep of Christ must be a greater surprise than even the perversion of the moral order referred to above. What is the cause of this numbness, this silence? Does not our Saviour declare that those who will confess Him before men, He will also confess before His Father and angels, and those who will deny Him, He will likewise deny? Does not the Apocalypse condemn most severely those who would not defend the holiness of the great High Priest? Is it, perhaps, that many are muzzled against the defence of our holy religion? If this be the case, as is apparent from Monsignor Meehan's construction, then with amazement we must confess that we are more than perplexed. There must be somewhere, therefore, a grievous misunderstanding; for positive law,

being of its very essence a mandate of right reason, proclaimed by a properly constituted authority for the common good, cannot contravene the natural and the divine law. Man's first duty is to honor God and make Him honored by other men as far as his power reaches. If there be a sacred and inviolable law that a man defend the honor of his mother, there is a still more sacred and inviolable law that he stand for the honor of his God. Hence, it would appear that by natural law and divine law no man can be impeded in the judicious exercise of his bounden duty.

The *Ave Maria's* suggestion is timely. If one is to wait for human sanction in the fulfilment of his duty toward God, many will fail in this obligation, and the duty to defend religion will be neglected, if no encouragement is given, and the vineyard of the Lord is devastated by the unbeliever and blasphemer. Consistently, therefore, Pope Pius X says, "In vain will you build churches, give missions and found schools —all your words, all your efforts will be in vain, if you are not able to wield the defensive and *offensive* weapon of a loyal and sincere Catholic press." Likewise Cardinal Gibbons proclaims the same truth, "The same motives which you have to eliminate dangerous publications, should permit you to exercise your zeal in the diffusion of sound literature." Chiefly by the press may dangerous policies and foul attacks be counteracted and the truth be brought to fair-minded people, slanders and misrepresentations refuted and insidious errors and calumny thwarted. Since when must there be sanction and approbation for doing good when God Himself commands? Why are so many hostile laws enacted insulting to the dignity of the Catholic Church, chiefly because apologetics are wanting, perhaps because of intimidation or discouragement?

A final suggestion on this question can be given in no better form or manner than in the words of Pope Leo XIII, in his encyclical letter *Sapientiae Christianae*, 10 January, 1890, on the chief duties of Christians. This authority is an exposition of the natural law and is final and unimpaired:

> But in this same manner, touching Christian faith, there are other duties whose exact and religious observance, necessary at all times in

the interests of eternal salvation, become more especially so in these our days. Amid such reckless and widespread folly of opinion, it is, as we have said, the office of the Church to undertake the defence of truth and uproot errors from the mind, and this charge has to be at all times sacredly observed by her, seeing that the honor of God and the salvation of men are confided to her keeping. But when necessity compels, not those only who are invested with power of rule are bound to safeguard the integrity of faith, but, as St. Thomas maintains, "Each one is under obligation to show forth his faith, either to instruct and encourage others of the faithful, or to *repel* the attacks of unbelievers." To recoil before an enemy, or to keep silence when from all sides such clamors are raised against truth, is the part of a man either devoid of character or who entertains doubt as to the truth of what he professes to believe. In both cases such mode of behaving is base and is insulting to God, and both are incompatible with the salvation of mankind. This kind of conduct is profitable only to the enemies of the faith, for nothing emboldens the wicked so much as the lack of courage on the part of the good. Moreover, want of vigor on the part of Christians is so much the more blameworthy, as not seldom little would be needed on their part to bring to naught false charges and refute erroneous opinions; and by always exerting themselves more strenuously they might reckon upon being successful. After all, no one can be *prevented* from putting forth the strength of soul which is the characteristic of true Christians; and very frequently by such display of courage our enemies lose heart and their designs are thwarted. Christians are, moreover, born for combat, wherefore the greater the vehemence, the more assured, God aiding, the triumph: Have confidence; I have overcome the world. Nor is there any ground for alleging that Jesus Christ, the Guardian and Champion of the Church, needs not in any manner the help of men. Power certainly is not wanting to Him, but in His loving kindness He would assign to us a share in obtaining and applying the fruits of salvation procured through His grace.

FR. GREGORY, O.S.B.

Portland, Oregon.

Resp. Our correspondent rightly insists on the need of taking every means in our power to stem the tide of misrepresentation and calumny in current publications; and we have no doubt that if there are any who are still unconvinced of the importance of such activity on the part of Catholics, the weighty authorities whom he quotes will not fail to move

them. At the same time, he will agree, we are sure, that restrictive and regulative legislation, instead of hampering the work of defence, will do what it was intended to do, namely, prevent greater damage. Ill-considered, intemperate, rash, and erroneous replies to the enemy's attack would not help our case. And it is to obviate this inconvenience and prevent its occurrence that the authority of the Church has imposed restrictions which, as we pointed out in reply to "Apologeticus," may be applied in such a way as to restrain zeal without discouraging it or defeating its laudable object.

HOLY WEEK IN A COUNTRY MISSION.

Qu. What is the law of the Church relative to the ceremonies of Holy Week in a country parish where there is no choir and where the priest is without the assistance of other priests or clerics? May the ceremonies of Holy Thursday, Friday, and Saturday be carried out, and if so, what rubrics should be followed?

Resp. It is clearly the sense of the S. Congregation of Rites that, wherever possible, the ceremonies of Holy Week be carried out with all the solemnities. Concessions have, however, been made in favor of smaller churches, where the performance of all the ceremonies with due solemnity of choir, deacon and subdeacon, and so forth, is impossible. Owing to these concessions it is now the practice for the country priest to conduct the ceremonies with the assistance of three or four altar boys or pious laymen. "The priest simply reads all the prayers, just as they are found in the Missal, for the Processions, Adoration of the Cross, etc.; and he is at liberty either to recite or chant the hymns, or to have them recited by one of the assistant ministers. . . . The order of proceeding is found in the Baltimore Ceremonial, pp. 91 ff." [1] If the other services are omitted the priest may, with the permission of the bishop, celebrate a low Mass for the convenience of his people, on Holy Thursday before the hour set for the solemn services in the cathedral.

[1] ECCLES. REVIEW, Vol. XVI, p. 433.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES, 21. HARVARD CHRISTOLOGIES, 8.

PROFESSOR C. H. MOORE AND THE EVOLUTION OF CHRISTIANITY.

The Catholic layman, and even the priest, may be deceived by the *a priori* premise that, at Harvard, only the professors of theological subjects have gone off the track of orthodox Christology. Such a premise is not at all correct. Moreover, any one familiar with the goings-on at the university knows that Catholic students at times elect such courses as bring them under the influence of lecturers on subjects akin to theology. Young men who would never be accused of being students of theology or of philosophy in any serious sense of the word, have elected the courses of Professors Lake, Hocking, Royce, Lyon, and Toy.

To show that the above *a priori* premise is incorrect, we shall briefly examine the Christological theories of the Professor of Latin of Harvard, Dr. Clifford Herschell Moore. He has recently published *The Religious Thought of the Greeks*.[1] In this study of Greek religions "from Homer to the triumph of Christianity," we find that the triumph of Christianity was its destruction; it ceased to be the Christianity of Christ; it became a hodge-podge of pagan ideas, all borrowed from the Hellenic mystery-religions and Greek philosophies. A peculiar triumph is that; and yet one of which Dr. Moore is proud! His book would have been of more use, had the professor let Christianity alone. But that is what these professors of the great universities refuse to do. The mere fact that they are university professors seems to make it obligatory unto them to do their part in the work of destructive criticism of religion that goes on apace in their environment. And so, Dr. Moore tells us, in his preface, that he has touched upon Oriental religions; and, as the religion of Christ was "another oriental religion spreading over the

[1] Cambridge, Mass.: Harvard University Press, 1916.

world,"[2] "still more necessary was it to include Christianity."[3]

I. Dr. Moore's Christianity not that of Christ. Our Catholic doctrine in regard to Christianity is that of a fixed deposit of faith, revealed to the Church by Jesus Christ, to be kept intact down the centuries by that infallible Church without process of evolution or of change. Once and for all has that deposit of the faith of Christ been given to the world. And the world's part is not to evolve the teachings of the founder of Christianity into a new form of religion; but "to fight for the faith, that has once and for all been given to the saints."[4]

The Christianity of the Professor of Latin of Harvard is not "the faith that has once and for all been given to the saints". According to Dr. Moore, the teachings of Christianity, when introduced into the West, were in accord with the religious and philosophical ideas there current; in fact, the Christianity of Christ was so Hellenized by the mystery-religions and mystic philosophies of the Roman Empire that it ceased to be the religion established by Jesus. The world into which Christianity now entered was "an environment which was destined to influence profoundly this new religion in its earlier centuries, so that it ultimately received a form different from that foreshadowed in the teachings of its founder".[5]

II. Incarnation, Holy Spirit, the Trinity. Dr. Moore follows the lead of Harnack, and thinks that this departure from the Christianity of Christ, this gradual evolution of a non-supernatural into a supernatural Christianity, began in Apostolic times. "The teachings of Jesus show no trace of any influence exerted by Greek philosophic thought,"[6] that is to say, there is nothing of supernatural religion, nothing of the greater or lesser mysteries that are essential now to Christianity, to be found in the Christianity of the so-called Logia, the *Sayings of Jesus*, the *Q* of the school of the divisive criticism of the Gospels.[7]

[2] *Religious Thought of the Greeks*, p. 294. [3] P. vi.

[4] Jude 3. [5] Op. cit., p. 295. [6] Ibid., p. 324.

[7] For an instance of this disembowelled, cardiotomized Gospel, cf. *Sayings of Jesus*, by Adolph Harnack. English translation. (New York: G. P. Putnam's Sons. 1908.)

It was St. Paul who first began to Hellenize the religion of Jesus. "With Paul we begin to detect the signs of such influence"—that is, of the influence of Greek philosophic thought and mystery religions. And the author of the Johannine writings "gave a fuller philosophic statement" to "the belief in the eternal existence of Christ, the Son of God." [8]

The Logos of paganism was taken over, and united to the humanity of Jesus; the Hellenic concept of the Holy Spirit was borrowed; and together with these two notions of Hellenism, was united the Hebraistic idea of a transcendent God. That was how the mystery of the Holy Trinity came into being! Here are the doctor's words: "The transcendent God and the Logos of pagan theology were united with a varying concept of the spirit of God, also familiar in Hellenic thought, *to produce* the Trinity of Christian dogma." [9]

Catholic scholars long ago pointed out the impossibility of an Hellenic explanation of the Logos of John. The doctrine of the Logos belongs to the sum of Christian revelation; and is taught in germ by the revelation of the Sophia-Logos of the Sapiential Books of the Old Testament. Dr. Rendel Harris has recently [10] gone over the ground very thoroughly from a philological standpoint; and has showed the marked resemblance between the Sapiential and the Johannine Logos, and the utter hopelessness of deriving the Christian doctrine of the Logos from Philo, the Stoics. and other Hellenic sources.

III. **Pagan Sources of Other Elements of Christianity.** Since the great mysteries of the Trinity, the Incarnation, and the mystic union of the soul with God by grace, are all set down by Professor Moore as mere borrowings from paganism, it is not surprising that he looks to a like source for what are generally deemed the lesser elements of the faith.

1. *Baptism and Eucharist.* Baptism, he says, is nothing now but the initiation of the mystery religions of the Greeks.[11] The Lord's Supper was at first a ritual meal without anything

[8] *Religious Thought of the Greeks*, p. 325.
[9] Op. cit., p. 350.
[10] *Expositor*, 1916.
[11] Op. cit., p. 354.

of mystery to it; under the influence of Hellenic paganism, it "in time assumed the character of a mystery. . . . The elements were believed to become (*sic*) the flesh and blood of Christ." The bread "as such had a magic value." [12]

All this is written by the professor with the utmost assurance, and with no attempt at proof. In the same superficial, supercilious manner, he goes on in insolence. "Pagan festivals were supplanted by Christian." Saints of paganism were filliped into our calendar; some of them "have pagan origins—others are composites, so to speak." [13]

2. *Asceticism.* Fasting, perpetual virginity, abstinence, and such like practices of asceticism in the Church, are all the result of the infiltration of paganism into Christianity. This infiltration, the doctor finds, was opposed at first by the early Church. For "the non-Pauline First Epistle to Timothy combats celibacy and vegetarianism." [14] We shall pursue this argument. It so rarely happens that this Harvard professor deigns to give an argument for his vagaries, that we grasp at this straw, and in this wise see how fragile and feeble is the reason for the unfaith that is in him.

Note the gratuitous expression "the non-Pauline First Epistle to Timothy." The heretic Marcion, the founder of the School of New Testament Evisceration, was the first to reject the Pauline authorship of the Pastoral Epistles. Tertullian [15] expressed surprise at the hardihood of the heretic; since such surgery of the Pauline Epistles had been hitherto unheard-of. Now the Harvard professor out-Marcions Marcion. He not only rejects the Pauline authorship of the First Epistle to Timothy, but boldly cites that letter as an effort on the part of the early Church to "combat celibacy and vegetarianism." For it is obvious to the doctor that the celibacy of the Catholic clergy and Friday abstinence from meat and the vegetarianism of monastic orders are due to the infiltration of paganism into the Church.

To prove his statement, the doctor refers us to the following passage:

[12] Ibid., p. 354.
[13] Op. cit., p. 354.
[14] Ibid., p. 352.
[15] *Adversus Marcion.*, V, 21,—written c. 207 A. D.

Now the Spirit clearly saith that in later times some will fall away from the faith; they will give ear to deceiving spirits and to the teachings of demons. (And this will be) by means of the hypocrisy of lying teachers, whose consciences are seared; since they forbid marriage, and (teach) abstinence from certain foods. Yet God hath made these foods to be partaken of with thanks by those that have the faith and know the truth.[16]

Does this passage combat either celibacy or vegetarianism? Neither! The combat here is against those "lying teachers" who are the devil's agents in the spread of unfaith.

3. *Celibacy.* First, these men, whose consciences are dried up and atrophied, forbid marriage. They are not at all Hellenizers of Christianity, as the doctor supposes. There is no need of going to mystery religions to find the enemies of St. Paul's Gospel. The doctor merely trumps up a fiction, when he takes it for granted that these "lying teachers" are trying to foist upon the infant Church that perpetual virginity which may have been part of the asceticism of a mystery religion. He stretches his fancy farther still when he makes this First Epistle to Timothy to be a futile effort on the part of the early Church to stem the tide of paganism in its inrush upon the Christianity of Christ.

The "lying teachers," who forbid marriage, are the old-time enemies of Paul, the Judaizers. They dogged his traces almost everywhere: and strove to ingraft, upon his mystic olive-tree of the faith, either Judaistic growths that Paul had already lopped off, or cuttings that had not even the worth of the lopped-off elements of Judaism.

A lopped-off element of Judaism, which the Judaizers of Christianity ever strove to ingraft upon the olive-tree of the Church, was the practice of circumcision. Other cuttings not of such worth are here in question.

The first cutting of this worthless sort which the Judaizers are trying to ingraft upon the faith of Ephesus, where Timothy has been left as bishop, is the Essenic prohibition of marriage. That the Jewish sect of Essenes, derived by Philo from ὅσιος, *holy*, did not allow marriage, is clear on the authority of Josephus:

[16] 1 Tim. 4: 1-3.

For there are three forms of philosophy among the Jews; the followers of the first are the Pharisees, of the second are the Sadducees. The followers of the third, which certainly seems to teach the more severe asceticism, are called Essenes. They are Jews, and have more brotherly love than have the others. They spurn pleasures as an evil; and deem self-control and restraint of the passions to be a virtue. They despise marriage; and adopt other people's children, while still pliant to training. These children they reckon as their own relatives, and form after their own morals. They do not tolerate marriage, or offspring therefrom; guard themselves against the wantonness of women; and are convinced that no woman keeps her troth to one man.[17]

The priests of Artemis at Ephesus were called ἐσσῆνες; and it may readily be that Alexandrian Jewish Essenism is the origin of the name.

Another Jewish sect of the first century that was opposed to marriage, were the Therapeutae, "Healers." We know of them only from Philo.[18]

Against these Judaizers St. Paul launches his invective. Is he combating celibacy? Not at all! What the apostle combats is the Essenic prohibition of marriage, and the Essenic grounds for such a prohibition; the doctrine of universal celibacy, on the ground that marriage is despicable, and woman is universally incapable of fidelity to the marriage troth. The celibacy of the Church is a very different thing; its motive is not so diabolical. The celibacy of the Church is not universal; nor is it practised either because of the despicableness of marriage or because of the inability of women to be true to their troth. The discipline of the celibacy of the priesthood of the Latin rite, and of the episcopacy of the other rites of the Church, is quite compatible with St. Paul's invective against the ruinous Essenic teaching of the despicableness of marriage and of woman's necessary wantonness; against one of the Judaizing tendencies that during the episcopacy of Timothy threatened harm to the infant Church of Ephesus.

Dr. Moore is entirely wrong, when he says: "On the whole asceticism was foreign to both Judaism and early Christi-

[17] *De Bello Judaico*, Book ii, chapter 8, section 2. Dindorf's ed. (Paris: Didot. 1847), p. 96.

[18] *De Vita Contemplativa*, sections 3-4. Cohn-Wendland ed. (Berlin: Reimer. 1915), pp. 51 ff.

anity." [19] Our Lord urged the most absolute ascetical renunciation upon His disciples: "Any one of you who doth not part with all his goods, cannot be my disciple." [20] This absolute renunciation included celibacy: "If any one cometh to me, and doth not hate his father, mother, *wife,* children, brothers, and sisters—yea, his own life—he cannot be My disciple." [21] The perfection of the asceticism of Jesus implied such love of Him as was greater and more effective in life's conduct than the love of husband for wife; it implied even the sacrifice of the noblest natural love man has.

Think not that I am come to bring peace to earth. I am come to bring, not peace, but the sword. Yea, I am come to set "a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. The enemies of a man will be the members of his own household." [22] He that loveth father and mother more than me, is not worthy of me.[23]

Christ came to bring *supernatural peace* to the world, the peace of grace, not *natural peace,* the peace that the world gives, nor even the peace that is founded on nature's strongest ties: "Peace I bring you. *My own peace* I give you; not such peace as the world giveth, do I give you.[24]

Could asceticism be more severe against nature? And yet. Dr. Moore wishes us to believe, on his authority, that "asceticism was foreign to early Christianity;" and was taken over from paganism.

Quite in keeping with the asceticism of Jesus, and not in the least associated with that of paganism, is the teaching of St. Paul on celibacy. He urges upon the Corinthians the habit of continence; wishes that they were celibates, even as he;[25] but takes into account the need of marriage, and lays down principles for its use.[26] His mind is clear:

[19] *Religious Thought of the Greeks,* p. 352.
[20] Luke 14:33.
[21] Luke 14:26.
[22] Deuteronomy 33:9.
[23] Matthew 10:34-37.
[24] John 14:27.
[25] 1 Corinthians 7:1 and 7.
[26] Ibid., verses 2-6.

To the unmarried, and to widows, my advice is this: it were noble on their part to remain even as I. But, if they cannot control themselves, let them marry; for it were better to marry than to be eaten up with the fire (of passion).[27]

After reading this entire seventh chapter of the First Epistle to the Corinthians, one cannot understand Dr. Moore's remark that here "virginity is *moderately* approved."[28]

It stands to reason, then, that, in writing to Timothy, St. Paul does not contradict his teaching to the Corinthians; he does not both combat celibacy, and urge virginity.

4. *Vegetarianism.* In writing to Timothy does St. Paul condemn vegetarianism? Is the writer of this letter trying to keep out of the Church another of the infiltrations of Hellenism? Does First Timothy show that in Friday abstinence we have nothing more than another record of the inroad of pagan asceticism upon Christianity? To all these questions, we answer a decided No!

In the words we have quoted from the First Epistle to Timothy, there is no reference to the present-day Friday-abstinence of the Church; nor any combating of vegetarianism of monastic asceticism; nor any effort to prevent Hellenic infiltrations into Christianity.

St. Paul, in the passage quoted, is merely combating the "lying teachers," the Judaizers, who all along his apostolic route tried to disturb the Christians by an inane, Judaistic dread that chancehap the meat they were eating had been offered to idols. It was not a vegetable-diet the Apostle opposed; it was the false principle that meat was in itself an evil.

In the First Epistle to the Corinthians, the mind of Paul on this moot-question is clearly set forth. Idolatry is the sin, not the eating of meats that have been offered to idols. These meats may be eaten by those who are strong in faith; abstinence from them is advisable to any who are in danger of lapsing back into idolatry. The only real reason for abstinence by the strong from such food is the risk of giving scandal to weaker brethren.[29] The practical rule is firmly

[27] 1 Cor. 7:8-9.
[28] *Religious Thought of the Greeks*, p. 352.
[29] 1 Cor. 8:1-13.

laid down: "All that is sold in the shambles, eat ye; ask no questions because of your conscience." [30]

How much of importance was attached by the early Church to this question of eating meats that had been offered to idols is evident from the Apostolic Decree of the Council of Jerusalem.[31] We have already, in the pages of the REVIEW,[32] made a textual study of this important apostolic document. If it be a dietetic law, the ordinance is local and transitory.

At any rate, this much is clear, that the Apostolic Decree and the letters of St. Paul offer no support of the theory of Dr. Moore. The word βρῶμα, *food,* is used in both 1 Corinthians and 1 Timothy; in each letter there is question of abstinence from the *same food*—that is, from meats that had been offered to idols. And the Judaizers of Christianity, not the Hellenizers, were the "lying teachers" combated in the Epistle to Timothy. Moreover. there is no connexion whatsoever between the abstinence from these meats offered to idols and either the Friday abstinence of the Church or the vegetarian diet of monastic orders. It is by a far-fetched fancy, and not by the witness of First Timothy, that Dr. Moore finds the abstinence of Catholic asceticism to be nothing more than a custom borrowed from paganism.

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[30] 1 Cor. 10:25.

[31] Acts 15:28-29; together with the two connected verses 15:20 and 21:25.

[32] ECCLESIASTICAL REVIEW, January, 1914, pp. 87 ff.

Criticisms and Notes.

A RETROSPECT OF FIFTY YEARS. By James Cardinal Gibbons, Archbishop of Baltimore. Two volumes. John Murphy Co., Baltimore and New York; R. and T. Washbourne, London. 1916. Pp. 335 and 287.

The present collection of papers and discourses embodying the reminiscences of an unusually long life, the wisdom of an eminent prince of the Church, and the prudent counsels of a universally respected citizen, cannot but possess a special interest and importance. Gathered together from various magazines in which many of the essays originally appeared, and from different occasions whereat most of the discourses were delivered, the contents of the two volumes are arranged so as to unfold a retrospect of over half a century of events and experience. The subjects treated concern the history of the Church, currents of thought, aspects of social and political life, and some of the graver problems that have engaged the public mind during that space of years.

Foremost in the retrospect are the author's reminiscences of the Vatican Council. There is something dramatic in the situation from which this portion of the retrospect is surveyed. Cardinal Gibbons is the sole survivor of the august body of prelates which convened in St. Peter's, on the eighth of December, 1869. He alone is able to tell not merely from hearsay or from records, but from personal experience what transpired in the Council—how the congregations were organized, how discussions were conducted, how conclusions were reached, doctrine and discipline formulated, as well as many other matters of extreme interest. It is this personal note that lends a certain charm to the octave of chapters devoted to the Synod—an interest that holds the imagination to the story, while the intellect is informed regarding the character and bearings of the great problems with which the Council was confronted. Cardinal Gibbons has written, we believe, nothing so *intime*, nothing so graphic as these descriptions of what took place in Rome, and particularly in the Council hall. They put you right in the midst of the meetings. They make you see the individual prelates, their garments, their personal appearance—how they looked and acted. You hear the style of their Latinity, their national accent—Oriental, Greek, Hungarian, Slavic, German, Italian, Spanish, French, English, what not. The picture is realistic and you feel as though you were part of the reality. Most of us a generation ago were perhaps mildly enraptured by Ike Marvel's pen-picture of the *Miserere* chanted by the papal choir during the *Tenebrae* office in the Sistine chapel.

Those who can recall the emotional thrills reflected from Mitchell's vibrant words may, if the multiplying years have not blunted the edge of feeling, have their youthful experience repeated by reading Cardinal Gibbons's descriptions of scenes similar to those portrayed by Mitchell.

Strenuous days were those of the Vatican Council and serious the labors of the assembled Fathers. Yet smiles are never far from tears, and there must needs have arisen an occasional ripple of merriment that relieved the stern brow of those profound theologians. One or other of the relaxative incidents is mentioned by the youngest prelate — Cardinal Gibbons was then but thirty-six — who just because of his relative youth was quickest to catch the mirth. You can easily picture, as you read the story, the Arabian prelate to whom the language of Rome was dead, but who wonderfully revived it by his own living voice. In his native Semitic he composed an address which he had translated by a competent Latinist. And this in stentorian monologue, heedless of prosody and punctuation—the whole lengthy argument from start to finish—understanding never a word of all he uttered, he delivered to the Fathers. That the latter understood no more of the record than did the human phonograph was, it need hardly be said, the inevitable consequence. Of course an experience of this kind was as single as it was singular. Nowhere in modern times has there been a convention in which the majestic language of Rome was so fluently and so gracefully employed by so many speakers.

Next to these reminiscences and historical chapters relating to the Vatican Synod, comes a document of historico-economic importance—the *Memorial* on the Knights of Labor presented by Cardinal Gibbons to the Propaganda in 1887. We have grown so used in recent years to the unrestricted organization of labor that we can hardly realize the feeling of many of the past generation toward the movement. The Encyclical *Rerum Novarum* gave Catholics a confidence and encouragement which was less general prior to that memorable pronouncement of Leo XIII. One cannot conjecture what might have happened had the Holy See forbidden an organization made up so largely of Catholic workingmen. It had been condemned in Canada through the instance of the Canadian episcopate and a few of the hierarchy here—two out of twelve archbishops—were for its condemnation. It was through the prudent foresight and untiring efforts of Cardinal Gibbons that the Knights of Labor were not placed under the ban in the United States. The Church was thereby saved from the oft-repeated accusation of being in league with monopoly and the tyrannical misuse of capital against the just, self-protective organization of labor.

Other chapters in the first of the two volumes under review concern the relations that exist and should exist under actual circumstances between the Church and the American Republic. These are problems upon which Cardinal Gibbons has long reflected and upon which he writes with his wonted prudence as well as precision—accurately defining the respective limits of Church and State and abundantly proving that the juridic relations of the two societies are, under the American Constitution, practically best coördinated and conserved.

The second volume is made up mainly of discourses delivered on occasion of notable public events—anniversaries, jubilees, and the like. They have for the most part a historical significance or they elucidate the bearing of Catholic principles or discipline upon current problems and issues. The volume closes with a sermon on the social and domestic joys of heaven—a simple yet withal beautiful picture in which the retrospect of fifty years passes trustfully into the prospect of life eternal.

CORAM CARDINALI. By Edward Bellasis. Longmans, Green & Co. London and New York. 1916. Pp. vi—134.

Whatever may shed a brighter, even though it should not be a wholly new, light upon the personality of John Henry Newman can hardly fail to interest those who, whether by ties of old friendship or admiration for his life and works, feel themselves close to that great man and leader of men. The reminiscences, therefore, sheaved together in the slender volume before us will hardly fail of a warm welcome. They are the revelations both in an active and a passive sense *d'une âme intime*. They are redolent of Newman's soul for music; they are savory of his literary tastes and preferences; they reflect the side-lights of his spiritual life; they revive impressions of travel; and so on. Bright and chatty, they scintillate phases and moments of Newman's inexhaustible richness of mind and heart. Newman in his verses entitled *The Elements* says that

> " Man is permitted
> Much to scan and learn
> In Nature's frame,
> Till he well nigh can touch
> Invisible things."

So here, Mr. Bellasis touches the " invisible things " of a great spirit's inmost self. Especially interesting is the allusion to " the angels' faces " which Newman sings in the *Lead Kindly Light* of having " lov'd long since and lost awhile ". Probably most people,

though quite familiar with that song of the heart, have not been at all perplexed by any subtle meaning that may be latent in the above line. They have looked for none, for none have they noticed. Some ten pages nevertheless are devoted by Mr. Bellasis to the subject. Though they may evoke nothing particularly new to any one familiar with Newman's general type of mind, they are interesting for the lights they reflect from other poets — Wordsworth, Herbert, Vaughan, Coleridge—upon an idea which the author of the *Lead* held in common with them; the idea, namely, that children have insights into the unseen, intercourse it may be, likewise, with guardian spirits' "angels' faces" which, though loving once, they subsequently lose awhile, and sometimes forever. Doubtless many a soul could sing with Wordsworth:

> "There was a time when meadow, grove and stream,
> The earth and every common sight
> To me did seem
> Apparel'd in celestial light,
> The glory and the freshness of a dream."

But the days of innocency and simplicity pass away and then:

> "It is not as it had been of yore;
> The things which I have seen I now can see no more."

The idea is developed with his wonted felicity by Newman in the *Plain Parochial Sermons* (Vol. II, p. 64) and also with no less beauty in a letter addressed by the Cardinal to Mr. Bellasis, and quoted in the present volume (p. 51).

It should be noted that, while the substance of these chapters appeared originally as articles in *The Month,* they are here reïssued with considerable additions.

SERMONS AND SERMON NOTES. By the Rev. B. W. Maturin. Edited by Wilfrid Ward. With portrait. Longmans, Green & Co, London and New York. 1916. Pp. xxx—305.

It is an unusual occurrence for a priest's posthumous sermons to be edited and introduced to the public by so eminent a man of letters as the late Mr. Wilfrid Ward. The literature of the pulpit rarely possesses strong enough interest to enlist the time and labor of a scholarly layman in its publication and propagation. Nor is the reason of this far to seek. Too often sermons are dead photographs of doctrine or morals. They lack life. The writer sees, in his mind's eye, certain truths or lines of conduct, positive or negative;

and he transfers them to paper, together with an explanation of their meaning, reasons, motives for intellectual acceptance and belief, or for application to life. Printed sermons are therefore very frequently transcripts on paper of truths to be believed or of deeds to be done or shunned. Hence one can readily sympathize with Mrs. Wilfrid Ward's admission that she had been tempted to regret that her husband devoted some of the short time left to him in editing these sermons and notes, instead of using it all for original work (p. vii). On the other hand, after one has perused the present collection, one is no less forced to recognize the justice of Mrs. Ward's final conclusion, that for her husband the task of editing them "was all spiritual gain" (ib.). Nor is the reason of this fact less easy to find. For Father Maturin's sermons are far and away different from what one reads in the average collection of pulpit discourses. They are no photographs, no transcripts. They are the light and power of a spiritualized personality. Father Maturin saw the truths of faith and the norms of life, as every preacher must. But he did not transcribe into speech what he saw. He passed it into himself, transfused into it the energies of his soul—his mind, his imagination, his feeling, his will, his aspirations, his longings. Then he made it to run down into pen and ink, even as in the pulpit it rushed forth with the impetus of a torrent, carrying his own being with it and sweeping the audience along with him. As a consequence, his are not, like the stock material of the sermon books, preachable sermons. It would be a hopeless effort for any preacher "to get up" one of these sermons. And even should he succeed in transferring one or other from the page to the brain, it would fail to come forth from the lips with anything other than phonographic effect. And this simply for the reason that Father Maturin was an original personality and these sermons are himself. They cannot be transferred to another man who is not and cannot be their originator. But what they can do and will do for the priest who reads them, is to transmit power, light, and heat. They can stir up what is deepest, what is best, and what is most forceful in the reader, and so, if he be a priest, *prepare* him to preach.

Another element of strength in these sermons is their fearless confronting of intellectual difficulties. Father Maturin's was too sincere and honest a mind to minimize the force of any difficulty that loomed up before him in his exposition of truth or life. He turned squarely and faced it; passed it, as he did the truth, into his own soul; saw it from the inside in the way other minds saw it, felt it, or were affrighted at it or succumbed to it. What solution he finds he offers, and where the solution is not itself convincing, he points out the direction from which further light may be looked for, or the point at

which the human mind in its present state of cloud and mist can but wait and trust.

> "If thou could'st trust in Him who rules the whole,
> Thou would'st find peace and rest;
> Wisdom and sight are well,
> But trust is best."

A thousand difficulties need not beget one doubt.

Hardly second in value to the sermons themselves is the introduction to the present collection. Mr. Ward was intimately acquainted with Father Maturin, and with his wonted penetration he analyzes the personality and character of his friend. With his no less characteristic discernment and grace of expression he portrays the man as he was, and reveals the secret of his power as a priest and a preacher. A pathetic interest attaches to the volume in that it embodies on the one hand the last living words of a devoted priest whose voice and the example of whose life drew countless souls to the light of truth and the sublime paths of the spiritual life; and on the other hand the last literary work of a writer whose pen as well as example drew many minds to a clearer understanding of the higher truths of reason, a deeper conviction of the realities of the unseen world, and a more intimate appreciation of the things of faith. It is eminently fitting that these two minds, so closely linked by common bonds of faith and love, should continue to live conjoined in this the product of their united labor.

ILLUSTRATIONS FOR SERMONS AND INSTRUCTIONS. Edited by the Rev. Charles J. Callan, of the Order of Preachers. Joseph F. Wagner, New York. 1917. Pp. 384.

CATHOLIC CHRISTIANITY AND THE MODERN WORLD. A Course of Sermons. By the Rev. K. Krogh-Tonning, D.D. Translated from the revised German edition by A. M. Buchanan, M.A. (London). Joseph F. Wagner, New York. 1917. Pp. 258.

A pithy saying from the lips of a wise man or an apposite illustration from history or nature, woven into the texture of a discourse, adds color and makes for greater effectiveness. To have at one's elbow a volume from which one may cull flowers and pick gems to adorn a sermon or enliven an instruction is a great advantage to a speaker or lecturer. The above-mentioned volume by Father Callan answers this purpose admirably. It furnishes quotations for various occasions from a great variety of sources, selected with a keen eye for the practical needs of the ministry. Both the past and the present have been made to yield their best and rarest treasures.

Poetry and prose vie with one another to illumine the great truths of salvation and to clothe them in a garb that will captivate the attention and rouse interest. Many of the illustrations are eminently suggestive; they will act as seed-thoughts round which a whole discourse can be easily made to grow. The use of the volume is greatly facilitated by a very full and comprehensive topical index, which makes it possible to locate a quotation on any subject without loss of time. The author has rendered, by this rich compilation, a valuable service to all who are called upon to instruct the faithful in the vital truth of religion and who wish to make their preaching and teaching both attractive and fruitful.

Dr. Krogh-Tonning recalls, in many ways, the charming personality of the late lamented Father Maturin, in whom mystical intuition and practical sense were so wonderfully blended. The same harmonious combination of prophetic vision and plain common-sense appears in Dr. Krogh-Tonning's sermons and apologetical writings, which were published shortly after his conversion and immediately translated into several languages. The author's aim is to combat modern unbelief, and he does so with well-tempered weapons, the effectiveness of which he has himself tested. The present collection of sermons contains a special message for our own times, conceived and expressed in a way that will appeal to the men of our days. The apologetic note predominates in accordance with the requirements of the modern world which has become infected with a spirit of doubt. If a young priest takes these sermons as his models and makes them his own, he will be sure to attain to a very high level of pulpit efficiency.

THE ANCIENT WORLD. From the Earliest Times to 800 A. D. By Francis S. Betten, S.J., Teacher of History in St. Ignatius College, Cleveland, and the Creighton University Summer School.—Allyn and Bacon: Boston, New York, Chicago. Pp. 658.

We have already expressed our opinion of this text-book of ancient history, when speaking of the first part, dealing with Greece. The present volume completes the period and treats of Rome, the Roman Empire and Romano-Teutonic Europe, to the end of the reign of Charlemagne. In the treatment we get a clear view not merely of the facts, but of the philosophy of history. This is done in a concise way that impresses the memory and at the same time calls into play the logical faculties by which the mind discerns the sequence of cause and effect. The book thus answers the primary purpose for which we study history. While the student becomes

familiar with the facts of the past, he is made conscious of the practical uses of the science that collates the great events of the ages. He is taught to abstract, and to form a broad judgment touching political, religious, and race influences. In addition he finds his judgments formulated by the approved opinion and expression of thoughtful writers whose words are often quoted. *The Ancient World* is a text-book that teaches perspective as well as facts. "The Greeks had more genius; the Romans more stability. They [the Romans] had less delicacy of perception . . . but they had more sobriety of character and more endurance. . . . Versatility belonged to the Greek, virility to the Romans." Frequently the author makes special applications of the lessons of history, as enacted in Greece and Rome, to the English-speaking races.

Besides these features which enhance the constructive character of the teaching method there are suggestions for further reading, and definite exercises that give the teacher an opportunity of testing the pupils' power of assimilating the instructions. A list of books at the end of the volume, arranged in a topical form, furnish further incentive to study and analysis. Books written in a Catholic spirit are marked; others that furnish valuable information, but contain slightly objectionable features, the teacher is advised to commend discriminatingly. The illustrations are throughout of a superior character made expressly for the purpose of the book, just as the typography is in every sense helpful to the instructor and the pupil. We know no better text-book of Greek and Roman history covering this period than these two modest volumes.

THE INSTITUTION OF THE ARCHPRIEST BLACKWELL. A Study of the Transition from Paternal to Constitutional and Local Church Government among the English Catholics, 1595 to 1602. By John Hungerford Pollen, S.J. Longmans, Green & Co., London and New York. 1916. Pp. xi—106.

It is a momentous period of Catholic life in England that is here laid bare. Times of transition, whether in the history of politics, thought or religion, are always fraught with far-reaching consequences, though the agencies at work are apt to be absorbed in their respective individual and personal aims and ambitions, clashing and warring with one another, caring less that justice and truth shall prevail than that their own selfish or cliquish interests be subserved. When the Elizabethan government had succeeded in uprooting the ancient hierarchy of bishops the Church in England fell by the nature of things under the immediate control of the Holy See. The Pope granted faculties directly to priests as need required and after

a time gave to men of special standing the power to sub-delegate. This rudimentary condition lasted from 1559 to 1575. Then came Allen's patriarchal rule. He became the intermediary of almost all faculties, but he governed from abroad—first from Douay and afterward, when appointed Cardinal, from Rome—in what Father Pollen describes as a paternal, happy-family way, without fixed subordination to law or custom, practically with no other machinery than his own admirable personal influence (1576-1594). Then came the unfortunate interregnum during which one party proposed this name and measure, another that. Internal dissensions broke out amongst the clergy imprisoned at the Castle of Wisbech (1594-5), and during the seven years between 1595-1602 the unrest, bickerings, quarrellings were practically incessant. The storm centres were mainly three: (1) Wisbech Castle; (2) Flanders, where they were occasioned chiefly, it seems, by the delay of the Spaniards in paying the pensions promised to the refugees; (3) lastly at the English College in Rome. At the latter point the misunderstandings and dissensions were aggravated by national rivalries and jealousies prevailing between the representatives of France and Spain. At this juncture the Holy See appointed a commission under the superintendency of the Cardinal Protector Caetano, the result of whose deliberations was that the new hierarchy should be sacerdotal, not episcopal, with an archpriest at its head. The man selected as archpriest was George Blackwell, and to him were assigned the *Constitutive Letters* issued by Caetano at the command of the Pope. So far, however, was the new form of government from restoring peace among the clergy that it did but accentuate and multiply the previous dissensions; while it gave rise to new disturbances and fiercer grumblings. "All Catholics," writes Watson, "must hereafter depend on Blackwell, and he upon Garnet, and Garnet upon Parsons, and Parsons upon the devil, who is the author of all rebellions, treasons, murders, disobedience, and all such designments as this wicked Jesuit hath hitherto designed against her majesty, her safety, her crown, and her life." The latter portion of this virulent eructation shows how deeply the gall of bitterness had penetrated into the soul of the clergy. An *Appeal* against Blackwell was soon sent to Rome. This was heard, and remedial measures provided, but these had little or no efficacy. A second *Appeal* was sent to Rome (1600-2). In the meantime books and pamphlets steeped with mutual recriminations were hurled from both sides of the opposing factions. With infinite patience the charges and counter-charges were heard by the Pope. Finally in May of 1602 a program of agreement was formulated, the signatories of which declared that "henceforth there shall be no strangeness amongst us, nor exception taken one against the other; but that we

live in union and mutual love and friendly offices one toward the other, as Catholic priests ought to do, as though the controversy had never been."

An edifying agreement without a doubt. But why did it take seven long years of animosity to reach so simple and rudimentary a bond of Christian, not to say fraternal or priestly, charity? To us at this remote age the question is not easily answered, although not a little light is thrown on it by the present volume. On the other hand, it should be remembered that those were times of fierce emotions. We find, as Father Pollen reminds us, just at that date Sir Toby Matthew writing home from Paris that Henri IV had had to issue no less than 1,800 pardons in two years for murders in duelling! Perhaps the corresponding figures in England were not so high, though they were above the average. Hence in an age when gentlemen so frequently ran one another through with swords, it is at least intelligible how "the clergy when excited fought with pointed and poisoned pens and strove to wound one another to the quick". Moreover, as Father Pollen again reminds us, those who live under constant persecution are notoriously inclined to take offence at their fellow-sufferers when debates do arise between them; the result no doubt of their overwrought tempers and of the strain on the nerves of both sides.

Be all this as it may, the conclusion reached by Father Pollen after a thorough resifting of the large mass of documentary testimony is that, though the quarrelling was fierce and prolonged, at no time did it involve the contestants, the *Appellants*, in schism or heresy. There was always a willingness on the part of even the most hot-blooded to yield obedience to the commands of the Pope. And this seems about the only thing that is not discreditable in the whole scandalous controversy. For the rest, let the reader who wishes to study the situation and its problems go to Father Pollen's illuminating study. Here are the principal documents cited and commented on, while the way to even fuller sources of information is pointed out.

It may be that those who are already familiar with these ampler sources will think that insufficient account is taken in the present monograph of what they judge to have been the real gravamen in the case, namely the rivalries, not to say jealousies, existing between the secular clergy and the Jesuits; and the partiality to the latter which Blackwell appears to have manifested. On the other hand, these and some otherwise not easily explicable omissions may well be explained by Father Pollen's defined scope, which was not to write a detailed account of the Appellant controversy, but merely to tell the story of the institution of the Archpriest Blackwell, as a mediating form of church government.

THE DAWN OF A NEW RELIGIOUS ERA AND OTHER ESSAYS. By Dr. Paul Carus. The Open Court Publishing Co., Chicago. 1917. Pp. 135.

Philosophers rarely show a happy hand when they undertake to meddle with the affairs of religion; somehow or other the substitutes which they devise for the historical forms in which the religious instinct of man has spontaneously manifested itself, on close examination prove to be no religion at all, and thus fail to satisfy the fundamental needs and cravings of the soul, or they are of even cruder nature than the ones they are destined to supersede. We might leave such schemes to themselves, as they are bound to collapse from sheer lack of inner substance and strength and to fade away like unreal shadows in presence of the realities of life. Yet it is meet that the self-complacent arrogance of philosophers venturing beyond their legitimate confines should be rebuked by those whose office it is to keep alive the sacred embers on the altars of God and to transmit to future generations the saving truth by which men live. Hence we cannot allow the present author's bold defiance to Christianity to go unchallenged.

According to his view, the days of dogmatic religion have passed, having yielded its place to science. The latter is now invested with all those attributes which at one time were the exclusive prerogative of religion. "Science, i. e. genuine science, is not an undertaking of human frailty. Science is divine; science is a revelation of God" (p. 25). We are rather inclined to think that the egregious blunders which "science" has made in the course of the ages savor very much of human frailty and of an earthly origin. If "science" is a divine revelation, in so far it ought to be infallible, and then, instead of a dogmatic religion we have a dogmatic "science". Whom would we have to regard as the exponents of this divine and infallible "science"? Men will not be very willing to exchange the yoke of dogmatic religion for that of dogmatic "science".

But the heart of the question lies in this. Unless we distort the concept of religion entirely, it demands the personality of God; the relations, of which religion is the summing-up, imply a personal element; reverence, respect, fear, awe, submission, the endeavor to please and to placate, the desire for ceremonial purity or moral righteousness, involve a reference to a personal being. But in the author's philosophy there is no room for a personal God. His God is of a different order; he is free from all anthropomorphical notes. "He is the superpersonal omnipotence of existence, the irrefragable order of cosmic law, and the still dispensation of justice which slowly but surely, without any exception, always and under all con-

ditions, makes for righteousness" (p. 88). With exquisite *naïveté* the author indulges the fond hope that his God will find grace even before the eyes of the atheist: "We call it God, and we believe that even the atheist will not be prepared to deny its existence" (p. 120). This most likely is true; but a God of that type cannot be the object of religious worship. The author's substitute for religion resolves itself into a crude and huge fetishism of the very lowest kind.

Many a philosophical chanticleer has posed as the harbinger of the dawn of a new religion, but has turned out to be a false prophet. The same will happen in the case of the author. Men want the living bread of religion; they will not be content with the stone of a religion which is only a counterfeit of the genuine thing.

The author's reaching out to higher things merits our fullest sympathies. His efforts, sometimes gigantic, always sincere, deserve to find the truth for which he is now blindly groping. C. B.

THE BOOK OF THE POPES (Liber Pontficalis). To the Pontificate of Gregory I. Translated, with an Introduction, by Louise Ropes Loomis, Ph.D. Columbia University Press, New York. 1916. Pp 191.

The present publication forms part of a literary enterprise of wide scope and great moment, launched and carried on under the auspices of the faculty of Columbia University. The object of the learned undertaking is to publish such texts and documents as illustrate the progress of civilization and throw light on those factors that have shaped the course of history. The general title, "Records of Civilization: Sources and Studies", is aptly chosen and indicative of the aim and trend of the vast enterprise upon which the editor and his co-laborers have ventured. If the succeeding installments maintain the same plane of excellence as the present publication, the whole series bids fair to become a splendid success and an imposing monument to the historical scholarship, the fair-mindedness, and the high critical standards of the faculty of Columbia University.

The issuing of the *Liber Pontificalis* in this series is a recognition of the cultural influence of the papacy and its paramount historical importance, which, of course, no scholar would dream of denying or minimizing. The scarcity of the original text in American libraries makes this translation the more valuable and desirable, particularly as it has been done with remarkable skill and painstaking accuracy. It brings to the door of the student of history important material which otherwise could be found only in bulky and rare tomes written in a foreign idiom and overburdened with critical annotations. The moderate size, so serviceable, of the volume is the result of judicious abridgment, which, however, in no wise lessens the historical value

of the document. The omission of tedious lists and descriptions of purely archeological interest not only appears quite justifiable, but helps to make the narrative more readable and thus extends its usefulness. The critical apparatus, not so abundant as to obscure the text, will satisfy the needs of the student; where he wishes to push his inquiry further, he finds bibliographical references that suggest lines of more remote research. A very happy faculty of condensation has enabled the editor to furnish all that is required for the elucidation of the text, within very reasonable limits. The trustworthiness of the explanatory notes is vouched for by the authority of Duchesne, whom the editor closely follows and whose commentary the editor so admirably digests and abridges. All in all, the *Book of the Popes* represents the high-water mark of editorial work and a fine type of modern book-making. As the translation ends with the pontificate of Pelagius II, all interested will eagerly wait the completion of the work, which in the preface is alluded to as a possibility, and would regret if some untoward circumstance prevent the appearance of the second section. Though there may be no intrinsic reason for breaking the narrative at this point, it would be fastidious to quarrel on that score.

Dr. Loomis prefers Mommsen's dating of the first draft of the *Liber Pontificalis;* to us the arguments of Duchesne, who places its first revision not later than the sixth century, seem thoroughly convincing and conclusive. Though the historical value of the *Book of the Popes* is very unequal, the editor's judgment, according to which it is "a mesh of veritable fact, romantic legend, deliberate fabrication, and heedless error", appears to be unduly severe and harsh.

The *Liber Pontificalis* belongs to the species of chronicles that exercise an irresistible charm by their naïve simplicity, and are dear to the historian as sources and as psychological studies. Students of history will be grateful that the editor has made this fascinating document so readily accessible by a clever translation and well-selected notes. To the Catholic historian it comes with a special appeal, for it provides for Rome that of which no other see can boast, an uninterrupted, authentic list of its bishops down to its venerable foundation by St. Peter. C. B.

LETTERS TO JACK. Written by a Priest to his Nephew. By the Right Rev. Francis C. Kelley, D.D., LL.D., author of "The Last Battle of the Gods," etc. With a Preface by His Grace Archbishop Mundelein. Extension Press: Chicago, Ill. 1917. Pp. 254.

The boy is father to the man. Proper direction at the critical age, in and out of the confessional, is the normal condition of future

happiness for the average Catholic lad everywhere. But the American boy needs a special fatherly tutoring to show him how to distinguish between phantom happiness and the genuine article that lasts. Many priests find it difficult to supply the requisite direction to the boys under their guardianship; not so much from any lack of how to deal with their problems, but rather because they cannot always reach the boy or get him under the control that will make him listen.

Now the normal boy reads; is fond of reading. He likes stories of adventure; tales that make for heroism; books about other and older boys. He wants to learn too; he seeks to do things that befit a man; he aims to be a straight, well set-up, soldier-like youth. The Boy Scout movement represents the aspirations of the average American boy. The books that tell him of such matters he will read; only they must not preach to him, nor scold, nor make him feel that he is a misfit and has to be made all over again; for that means too much to his sense of heroism. But tell him that he is as good as other lads, that he has fine gifts in mind and heart lying dormant, which need to be developed and used for a noble purpose; tell him that the opportunities for being great lie all round him. Then you will waken within that young soul the aspirations that make saints and noblemen.

This is what Monsignor Kelley has done in his book. To use the words of the Archbishop of Chicago in his preface to the volume: "In an easy, conversational style he talks to the young fellow about nearly everything. Without adding any irritation to his reader's sensitive spirit of adolescent pride, he is given just as much salutary advice as the young fellow's system will absorb with ease."

The style, the subjects, the method of presentation are such that a boy who takes up the first page is sure to be interested. What he is going to read is not a story or a novel in the sense in which he is accustomed to have his interest awakened; but it is something actual, and about himself. It is told him as coming from an elder chum who likes him, who wants to make him a real success, who has the same attraction for him as has the popular "coach" at the games in which he likes to win. Monsignor Kelley tells his nephew about "Noise" and "Silence", about "Thinking" and "Friends" and "Dreaming", about "Religion" and "Old Things" and "Opportunities", about "Loyalty" and "Friends". There are few topics which could arouse the ambition of a boy that are not touched upon in this well-conceived series of letters. And the language is simple and good, as are the thoughts that make up the store from which the youthful heart and mind are to be fed by a fatherly priest.

STRANGER THAN FICTION. A Series of Short Stories. By the Rev. John J. Bent. Souvenir edition. Mathew F. Sheehan Co., Boston. Pp. 180.

GOD'S FAIRY TALES. Stories of the Supernatural in Every-day Life. By Enid M. Dinnis. Sands & Co., London; B. Herder, St. Louis. Pp. 224.

Probably most priests who have labored for some years in the sacred ministry have had experiences that may well be called stranger than fiction—marvelous interferences of God's superabounding mercy thwarting the waywardness of sin; wrecked lives saved in the end by the wonderful potency of the scapular; summons of the priest to the bedside of dying sinners by mysterious messengers; cures of the diseased body when medical skill had confessed its powerlessness to heal. And so on. It were greatly to be desired that priests would write down and publish these palpable entrances from the mysterious Beyond, stating them as they occur with no pretence of solution. They would add to that species of reading material which is always interesting because it touches the mysteries of the Borderland. The sheaf of a dozen short stories gathered together in the present booklet is for the most part of this nature. The note of the unexplained pervades them. They ring true, moreover, to the elemental feelings of the soul, the natural rootage of the supreme virtues—faith and love and trust. Some of them are enlivened by a genial humor that is true because natural. On the whole they are well told, simply, cleverly, brightly. They serve to introduce the author to the guild of letters. Now that he is in this goodly company it is to be hoped that he will abide long and produce many other bright tales the strangeness of whose truth shall outvie the creations of fiction.

Regarding the tendency (which seems to prevail notably amongst the clergy) to prefix the author's portrait as a frontispiece to his first book, the proverbial latitude of taste may possibly be invoked. On the whole, however, the higher standards do not seem to favor the practice.

The foregoing observations were already in type when *God's Fairy Tales* fell under the reviewer's eye, and while they neither emanate from the pen of a priest nor make any specific appeal to the clergy, the general kinship of their subject-matter to that of the collection of stories above noticed justifies the coupling of the two volumes here. Seldom is it one's good fortune to come across tales of the kind that are at once so absorbingly interesting and so brightly and beautifully told. If they are true, they certainly are stranger than

fiction; and if they are fiction, like "the cloud dream" which the water lily holds ever in view—"With the hope that other eyes may share its rapture in the skies, and if delusion feel it true"—one can at least wish that such vision of beauty and goodness were the veridical reflections of reality. There are just a dozen tales. They touch the full gamut of healthy feeling, though the spirit dominant throughout is that of genial humor. They are not without a moral, albeit none of them moralizes. They are natural stories of the supernatural.

SAINT DOMINIC AND THE ORDER OF PREACHERS. By John B. O'Connor, O.P. Bureau of the Holy Name Society, 871 Lexington Ave., New York. 1916. Pp. 193.

Father O'Connor has done a good work by compiling this little volume. Nowhere else is there to be found so much useful and interesting information concerning St. Dominic and his Order, information digested and conveniently arranged within the compass of less than two hundred pages. The material falls naturally under three headings. Under the first comes the biography of St. Dominic. A succinct though withal luminous outline is provided of the times in which the saintly founder lived and labored, the circumstances that brought him his providential vocation, and the establishment of his institute. The second part treats of the genius of St. Dominic's Order, its spirit, the lines of its activities, the purpose it subserves, its peculiar function in the Church, and so on. The third part is a summary of the achievements of the Order, notably in the fields of education, theology, philosophy, Sacred Scripture, canon law, languages, literature, art, sociology, as well as in foreign missions and in various other ministries of beneficence. The work, it will therefore be seen, is not merely the story of St. Dominic and his Order, but a summary of the influence of that Order throughout the centuries.

Literary Chat.

Among the more important recent books of which reviews have had to be deferred, mention should here be made of the English translation of the Louvain *Traité Élémentaire de Philosophie*, under the title *A Manual of Modern Scholastic Philosophy*, by Cardinal Mercier and Professors of the Higher Institute of Philosophy of Louvain. The translation has been made by two English priests, Fathers T. L. Parker and S. A. Parker, O.S.B. The high reputation of the Louvain professors is more than a guarantee of the superior merits of their work. The translators likewise have done their part with re-

markable success. They have accomplished the difficult task of rendering the scholastic forms of thought into genuine English.

Those who are acquainted with the original are aware of the two arrangements of the several members of the philosophical system. One form follows the traditional arrangement which begins with Logic, advances to Metaphysics, and ends with Ethics. The other plan starts with Natural Philosophy and proceeds through Psychology and Criteriology to Metaphysics and thence to Logic and Ethics. The translators have adopted the latter. The present volume terminates with Ontology. Logic and Ethics, together with the History of Philosophy are reserved for the second volume. There are obvious advantages and disadvantages in the arrangement followed. When, however, the entire work is in the hands of the teachers or students they can at pleasure adopt either plan for study. In anticipation of a more extended notice to come we will simply say here that by making the *Traité Élémentaire* more widely available the translators have done a real service to the cause of truth both without and within the Church. (London: Kegan Paul, Trench, Trübner & Co.; St. Louis: B. Herder.)

Mother Seton's Daughters is at once a worthy monument to the heroic foundress of the Sisters of Charity in the United States and a tribute to the zeal, labor, and skill of the writer, Sister Mary Agnes McCann. The two splendid volumes are a fitting encasement of a most interesting and edifying biography of Mother Seton and an instructive history of the Sisters of Charity within the Archdiocese of Cincinnati from 1809 to 1917. (New York: Longmans, Green & Co.) We shall return to these volumes in the next number.

The revised edition of that gem of devotional classics over whose pages our devout grandmothers loved to linger, *The Lily of Israel*, ought to help convert the hearts of some of the children of this generation to the pious ways of their forebears. The faults of the earlier editions have been eliminated and the result is, as Father Livingston observes in his neat introduction, "a real prose poem that can be read and enjoyed by young and old alike, with never a fear that any page will cause the most critical to wish that it had been written in a vein of less imaginative fervor". The paper and letterpress are such as to make of the volume a suitable gift-book honoring both donor and donee. A binding firmer than that of the reviewer's copy would somewhat enhance the service of the book in this connexion. (New York: Kenedy & Sons.)

Father Rother, S.J., Professor at the St. Louis University, possesses the art of making philosophy, even metaphysics, if not easy at least relatively plain. His latest effort finds expression in a slender volume of 137 pages, entitled *Beauty: A Study in Philosophy.* Like its predecessors — of which there are three, dealing respectively with Truth, Certitude, and Being—the little monograph contains a summary, succinctly and clearly expressed, of philosophical esthetics. Special stress is placed upon the objectivity of beauty, notwithstanding the vast variety of artistic tastes. Recent erroneous opinions which would identify beauty with utility, sensuous pleasure, association, custom, etc., are not forgotten. (St. Louis: B. Herder.)

In connexion with the controversy about the Communion Cloth and Plate, a practical woman who has had a glance at the REVIEW says: "If somebody were to say laundry bills, I think many of the complexities of the situation would be straightened out".

A Lily of the Snow by F. A. Forbes is a pretty drama for the young. It pictures five scenes from the life of St. Eulalia of Merida. There are three male characters besides chorus and soldiers. The rest are children. The play ends with a tableau of falling snow. (The Encyclopedia Press.)

Hansen & Sons (Chicago) print *The Way of the Cross*—its origin, nature, and object—by St. Alphonsus, and a shorter form by the Rev. D. P. O'Brien. Also a *Communion Prayer Book* by a Sister of St. Joseph which appeals to children, and gives them a sense of the presence of our Lord while they attend Mass. Both booklets are attractively illustrated.

Father A. M. Skelly's *The Falsity of the Theory of Evolution* is being canvassed by the International Catholic Truth Society (Brooklyn, New York). It is a striking answer to "The Origin of Man" by Dr. Smith of the State University of Washington (Seattle), and should do good everywhere. The same Society also issues *The Lenten Gospels* (exclusive of Holy Week) as matter for spiritual reading in Lent.

The Australasian Catholic Directory for 1917, compiled by the Rev. Peter J. Murphy, of the Sydney Cathedral, shows a slight increase in the Catholic population—1,066,127 as against 1,043,027—over last year, although the archdiocese of Wellington and the diocese of Auckland show a loss, possibly due to the war exodus.

The Mission Press (Techny, Ill.) has published a reprint in handy pamphlet form of Father Arthur B. O'Neill's *American Priests and Foreign Missions.* It is a practical call on the American clergy to interest themselves and their people in the Foreign Mission work—a stimulus that works for good at home also.

Lady Lovat's *The Catholic Church from Within* is issued in a new impression. (Longmans, Green and Co.) It is an attractively written series of reflections on the beauty and utility of the Catholic faith, as it is realized through worship and sacramental exercise within the Church. Though the author describes these things as one long familiar with their value, she presents them to those in search of heavenly things—pilgrims who roam through the world, as she herself once roamed through the aisles of the Cathedral of Seville in search of the chapel where daily Mass is said, and where the Blessed Sacrament can be adored and received in that silent peace which separates the Catholic from the tourist.

Books Received.

SCRIPTURAL.

GOSPEL SIDELIGHTS. By the Rev. Edward Flannery, author of *Letters to a Layman* and *The Law of Life.* St. Bernard's Church, Hazardville, Conn. 1916. Pp. 51. For private distribution.

HARVARD THEOLOGICAL STUDIES. I. The Composition and Date of Acts. By Charles Cutler Torrey, Professor of the Semitic Languages in Yale University. Edited for the Faculty of Divinity in Harvard University by George F. Moore, James H. Ropes, Kirsopp Lake. Harvard University Press, Cambridge; Humphrey Milford, London. Issued as an extra number of the *Harvard Theological Review*, 1916. Pp. 72.

THEOLOGICAL AND DEVOTIONAL.

THE SACRAMENTS. A Dogmatic Treatise. By the Right Rev. Monsignor Joseph Pohle, Ph.D., D.D., formerly Professor of Apologetics at the Catholic University of America, now Professor of Dogma in the University of Breslau. Authorized English version, based on the fifth German edition, with some abridgment and additional references, by Arthur Preuss. Vol. III: Penance. B. Herder, St. Louis. 1917. Pp. 270. Price, $1.50.

THE WAY OF THE CROSS. Its Origin, Nature and Object. St. Alphonsus Liguori's and a Shorter Form of the Way of the Cross. By the Rev. D. P. O'Brien. D. B. Hansen & Sons, Chicago. 1915. Pp. 44. Price, $3.50 a hundred.

THE COMMUNION PRAYER BOOK. By a Sister of St. Joseph. Prayers and Instructions with Illustrated Thoughts on Holy Communion. D. B. Hansen & Sons, Chicago. 1916. Pp. 240. Price: cloth, $0.25; leather, $0.50.

A COMPANION FOR DAILY COMMUNION. By a Sister of St. Joseph, Toronto, Canada. The Paulist Press, 120 W. 60th St., New York. 1916. Pp. 140. Price, $0.50 *net.*

CATHOLIC CHRISTIANITY AND THE MODERN WORLD. A Course of Sermons. By the Rev. K. Krogh-Tonning, D.D. Translated from the revised German edition by A. M. Buchanan, M.A. (London). Joseph F. Wagner, Inc., New York; B. Herder, London. 1916. Pp. 258. Price, $1.25 *net.*

THE CHRISTIAN MAIDEN. Translated from the German of the Rev. Matthias von Bremscheid, O.M.Cap., by Members of the Young Ladies' Sodality, Holy Trinity Church, Boston. With additional prayers. Second edition. Preface by the late Right Rev. William Stang, D.D., Bishop of Fall River. Edited by the Rev. John Peter M. Schleuter, S.J. Angel Guardian Press, Boston. Pp. 165. Price, $0.25.

THE PRINCE OF PEACE. Meditations by the Rev. Alban Goodier, S.J., author of *The Meaning of Life, and Other Essays.* Benziger Brothers, New York, Cincinnati, Chicago. Pp. 143. Price, $0.75; $0.82 *postpaid.*

THE PROGRESS OF A SOUL, or Letters of a Convert. Edited by Kate Ursula Brock. With a Preface by Dom Camm, O.S.B. Benziger Bros., New York, Cincinnati, Chicago. 1916. Pp. xiv—133. Price, $1.00; $1.10 *postpaid.*

CATHOLIC CHRISTIANITY, or The Reasonableness of Our Religion. By the Rev. O. R. Vassall-Phillips, C.SS.R., author of *The Mustard Tree: An Argument on Behalf of the Divinity of Christ, The Work of St. Optatus against the Donatists,* etc. Benziger Bros., New York, Cincinnati, Chicago. 1916. Pp. xxv—524. Price, $1.50; $1.60 *postpaid.*

PHILOSOPHICAL.

A MANUAL OF MODERN SCHOLASTIC PHILOSOPHY. By Cardinal Mercier and Professors of the Higher Institute of Philosophy, Louvain. Authorized translation, and eighth edition, by T. L. Parker, M.A., and S. A. Parker, O.S.B., M.A. With a Preface by P. Coffey, Ph. D. (Louvain), Professor of Philosophy at Maynooth College, Ireland. Vol. I: Cosmology, Psychology, Epistemology (Criteriology), General Metaphysics (Ontology). With a portrait and five plates. Kegan Paul, Trench, Trubner & Co., London; B. Herder, St. Louis. 1916. Pp. xxvi—573. Price, $3.50 (10/6) *net.*

BEAUTY. A Study in Philosophy. By the Rev. Aloysius Rother, S.J., Professor of Philosophy in St. Louis University. B. Herder, St. Louis and London. 1917. Pp. v—137. Price, $0.50 *net.*

THE CATHOLIC CHURCH FROM WITHIN. By Alice, Lady Lovat, author of *Sown in Tears, Life of St. Teresa, Life of Sir Frederick Weld, K.C.M.G.,* etc. With Preface by Cardinal Vaughan, Late Archbishop of Westminster. Third impression. Longmans, Green & Co., London and New York. 1916. Pp. xviii—396. Price, $1.25.

GREAT INSPIRERS. By the Rev. J. A. Zahm, C.S.C., Ph.D., author of *Through South America's Southland, Along the Andes and Down the Amazon, Up the Orinoco and Down the Magdalena, Woman in Science,* etc. D. Appleton & Co., New York and London. 1917. Pp. xvii—272. Price, $1.50 *net.*

OUTLINE OF APPLIED SOCIOLOGY. By Henry Pratt Fairchild, Ph.D., Assistant Professor of the Science of Society in Yale University, author of *Immigration* and *Greek Immigration to the United States*. The Macmillan Co., New York. 1916. Pp. 353. Price, $1.75.

PAX. Den Akademikern im Felde entboten von der Abtei Maria Laach. Herausgegeben durch das Sekretariat Sozialer Studentenarbeit. Mit 2 Kupfern. Neuntes und zehntes Tausend. Erschienen im Volksvereins-Verlag, M. Gladbach. 1917. Seiten 77. Preis, 1 *Mk.* 20.

HACIA UNA ESPAÑA GENUINA (Por Entre la Psicología Nacional). Por el P. Graciano Martinez, Agustino. Con las licencias necessarias. (*Biblioteca de "España y América".*) Imp. del Asilo de Huérfanos del S. C. de Jesus, Madrid. 1916. Pp. xvi—393. Precio, 4 *pesetas*.

LITURGICAL.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE. Juxta Kalendarium Ecclesiae Universalis nuperrime reformatum et ad tramitem Novarum Rubricarum in usum Cleri Saecularis Statuum Foederatorum Americae Septentrionalis pro Anno Domini MCMXVII. Fr. Pustet & Co., Ratisbon, Rome, New York and Cincinnati.

ORDO DIVINI OFFICII RECITANDI SACRIQUE PERAGENDI in usum Cleri Dioeceseos Indianapolitanae. Juxta Kalendarium Universalis Ecclesiae unacum Directorio Dioeceseos atque Auctoritate Ill'mi ac R'mi D. D. Francisci Silae Chatard, D.D., Episcopi Indianapolitani, editus. Pro Anno Domini MCMXVII. Indianapoli: Typis Harrington & Folger. 1916. Pp. 170.

HISTORICAL.

A RETROSPECT OF FIFTY YEARS. By James Cardinal Gibbons, Archbishop of Baltimore. Two volumes. John Murphy Co., Baltimore and New York; R. & T. Washbourne, London. 1916. Pp. 335 and 287.

THE HISTORY OF MOTHER SETON'S DAUGHTERS. The Sisters of Charity of Cincinnati, Ohio, 1809–1917. By Sister Mary Agnes McCann, M.A., of the Catholic University of America. Two volumes. Longmans, Green & Co., New York and London. 1917. Pp. xxvii—336 and 334. Price, $5.00 *net*.

"PAGES ACTUELLES" (1914–1916). Nos. 69-70, *Pour teutoniser la Belgique*. L'Effort Allemand pour exploiter la Querelle des Races et des Langues. Par Fernand Passelecq, Avocat à la Cour d'Appel de Bruxelles. Pp. 119. No. 71, *La Paix Religieuse*. Par Henri Joly, de l'Académie des Sciences Morales et Politiques. Pp. 47. No. 73, *Les Revendications Territoriales de la Belgique*. Par Maurice des Ombiaux. Pp. 62. Nos. 77-78, *La Belgique boulevard du Droit*. Par Henry Carton de Wiart, Ministre de la Justice. Pp. 112. No. 79, *Le Général Leman*. Par Maurice des Ombiaux. Pp. 47. No. 82, *La Représentation nationale au Lendemain de la Paix*. Méditations d'un Combattant. Pp. 47. No. 86, *France et Belgique*. Ce que les Allemands voulaient faire des pays envahis. Ce que nous ferons d'eux. Par Maurice des Ombiaux. Pp. 61. No. 93, *Un Peuple en Exil*. La Belgique en Angleterre. Par Henri Davignon. Pp. 68. Bloud & Gay, Paris et Barcelone. 1916. Prix, 0 *fr.* 60 par volume.

MISCELLANEOUS.

REFINING FIRES. A Novel. By Alice Dease. P. J. Kenedy & Sons, New York. 1916. Pp. 246. Price, $0.75 *postpaid*.

A STORY OF LOVE. By Francis Cassilly, S.J. B. Herder, St. Louis. Pp. 145. Price, $0.75.

SIXTH READER. By a Sister of St. Joseph, author of the *Ideal Sound Exemplifier*, the *Ideal Catholic Primer*, etc. (*The Ideal Catholic Readers.*) The Macmillan Co., New York. 1916. Pp. 375. Price, $0.60.

CATHOLIC HOME ANNUAL. 1917. Thirty-fourth year. Benziger Brothers, New York, Cincinnati, Chicago. Pp. 86. Price, $0.25.

THE NARCOTIC EVIL IN PHILADELPHIA AND PENNSYLVANIA. Printed by the Philadelphia Narcotic Drug Committee. Edward W. Bok, Chairman. October, 1916. Pp. 18.

THE WAY TO EASY STREET. By Humphrey J. Desmond, author of *The Larger Values, Little Uplifts*, etc. A. C. McClurg & Co., Chicago. 1916. Pp. 120. Price, $0.50 *net*.

GERALD DE LACEY'S DAUGHTER. An Historical Romance of Colonial Days. By Anna T. Sadlier. P. J. Kenedy & Sons, New York. 1916. Pp. 473. Price, $1.35 *net*.

THE BOY MARTYR OF THE BLESSED SACRAMENT. A Drama in Four Acts. By Charles Phillips, author of *The Divine Friend*. St. Francis School for Boys, Watsonville, California. 1916. Pp. 40. Price: single copy, $0.25; music supplement, $0.25; six copies and one music supplement, $1.50.

DREAMS AND REALITIES. By Rosa Mulholland (Lady Gilbert). Sands & Co., London and Edinburgh; B. Herder, St. Louis. Pp. 128. Price, $1.50.

A DAUGHTER OF MEXICO. A Historical Romance Founded on Documentary Evidence. By Dr. A. E. Breen, author of *Introduction to Holy Scripture, Harmonized Exposition of the Four Gospels, Diary of My Life in the Holy Land*. John P. Smith Printing Co., Rochester, New York. 1916. Pp. 342.

LETTERS TO JACK. Written by a Priest to His Nephew. By the Right Rev. Francis C. Kelley, D.D., LL.D., author of *The Last Battle of the Gods, The City and the World, The Book of Red and Yellow*, etc., etc. With a Preface by His Grace, Archbishop Mundelein. Extension Press, 223 West Jackson Boulevard, Chicago. 1917. Pp. 254.

AUSTRALASIAN CATHOLIC DIRECTORY FOR 1917. Containing the Ordo Divini Officii, the Fullest Ecclesiastical Information and an Alphabetical List of the Clergy of Australasia. St. Mary's Cathedral, Sydney. Pp. lxxxiii—227.

SONGS OF CREELABEG. By the Rev. P. J. Carroll, C.S.C. The Devin-Adair Co., New York. 1916. Pp. ix—162.

THE POETICAL WORKS OF THOMAS MACDONAGH. Frederick A. Stokes Co., New York. Pp. xii—168. Price, $1.75 *net*.

THE POEMS OF JOSEPH MARY PLUNKETT. Frederick A. Stokes Co., New York. Pp. xvi—96. Price, $1.50 *net*.

FIFTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE DIOCESE OF TRENTON. Year ending 30 June, 1916. Published by the Diocesan School Board. Pp. 66.

FATHER TIM'S TALKS WITH PEOPLE HE MET. By C. D. McEnniry, C.SS.R. Vol. II. B. Herder, St. Louis. Pp. 160. Price, $0.75.

THE RELIGIOUS POEMS OF LIONEL JOHNSON. Being a Selection from his Collected Works. With a Preface by Wilfrid Meynell. The Macmillan Co., New York; Elkin Mathews, London. 1916. Pp. xiii—70. Price, $1.00.

TRANSACTIONS OF THE SECOND ANNUAL MEETING OF THE CATHOLIC HOSPITAL ASSOCIATION. Held in Milwaukee, Wisconsin, 7, 8, 9 June, 1916. The Catholic Hospital Association, 4th and Reservoir Ave., Milwaukee. Pp. xxvi—241.

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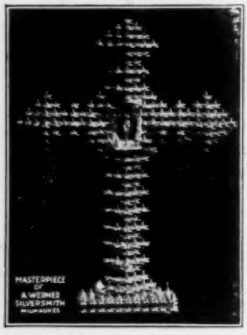

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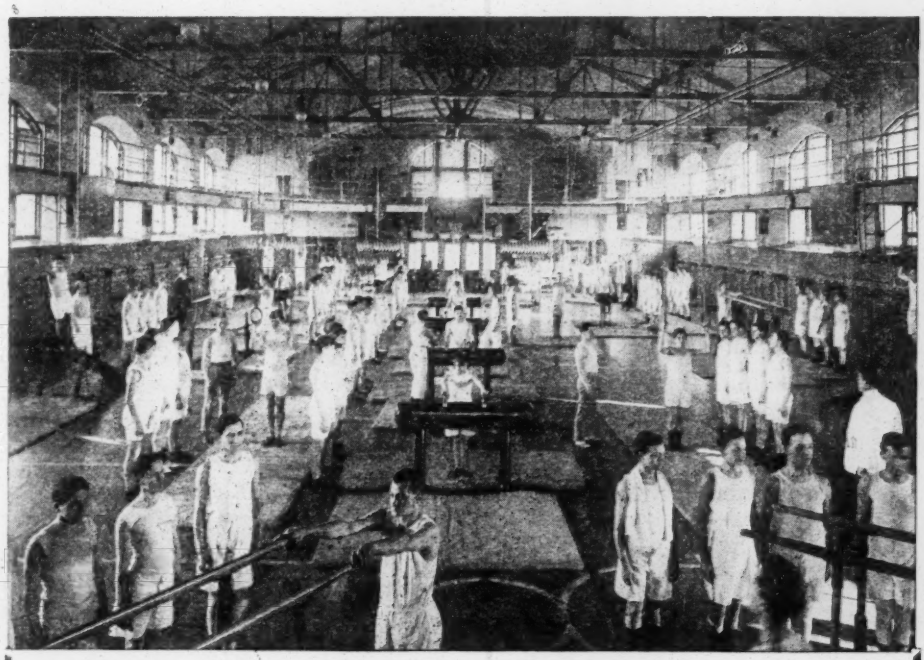

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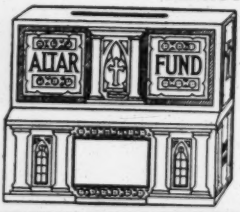

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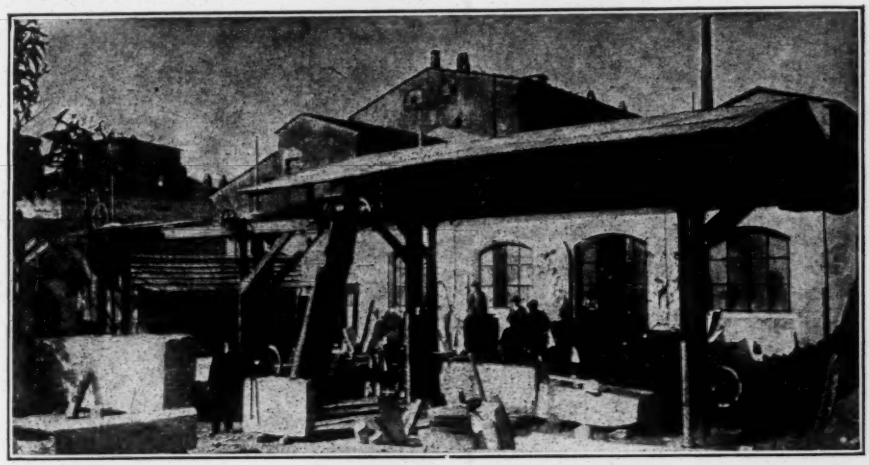

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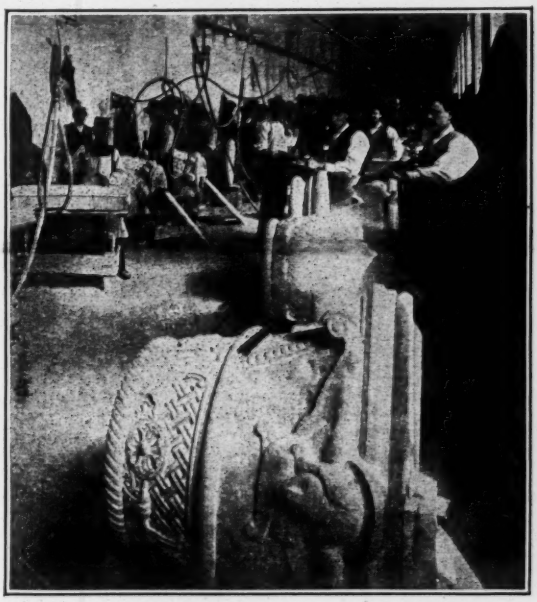

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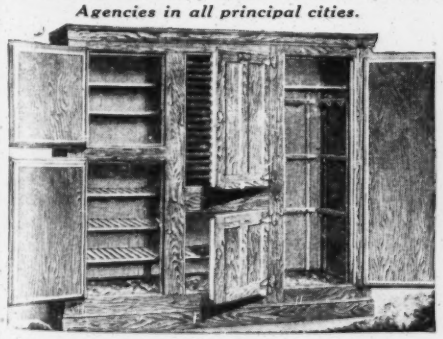

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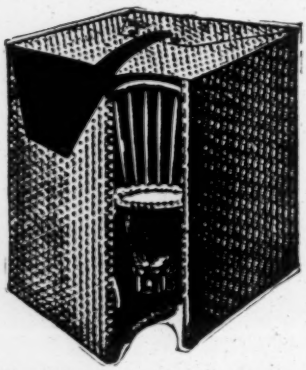

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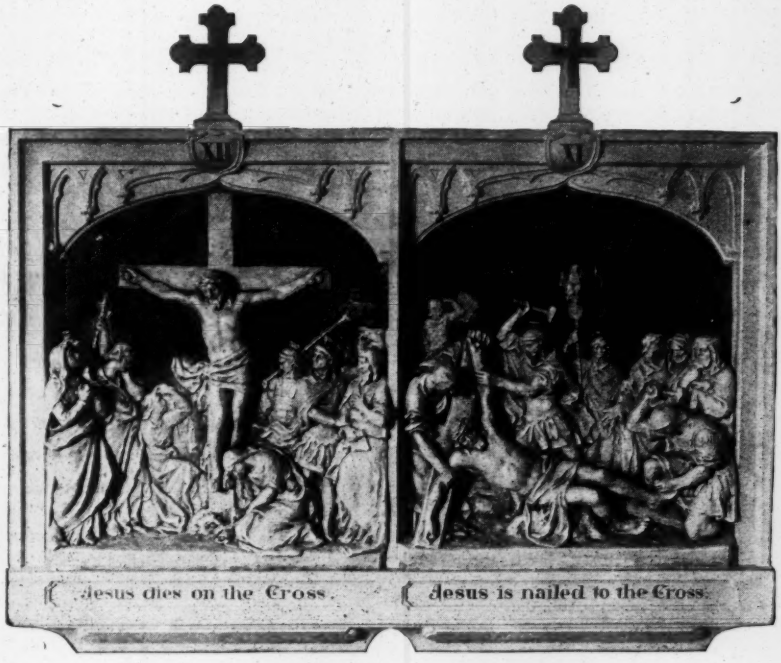

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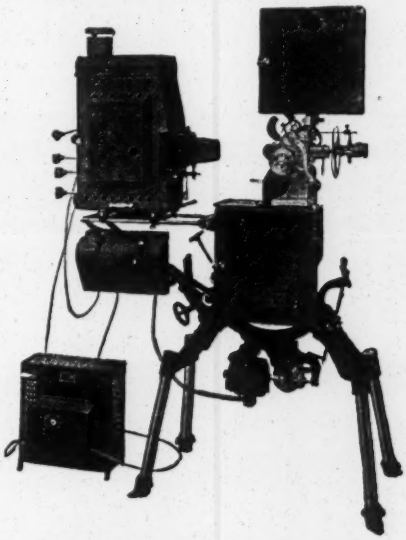

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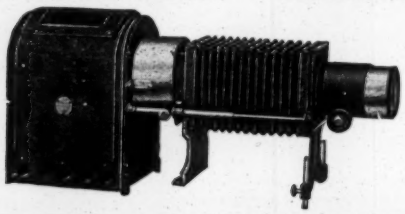

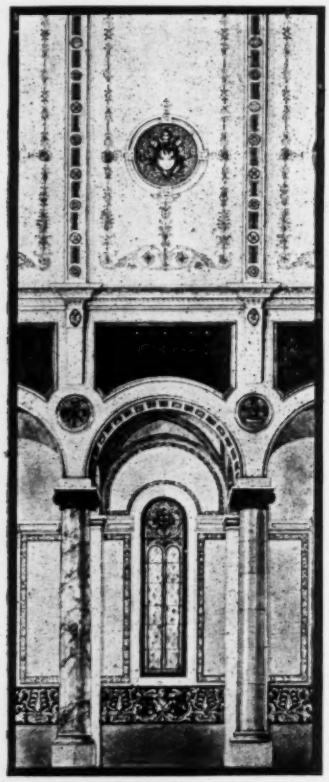

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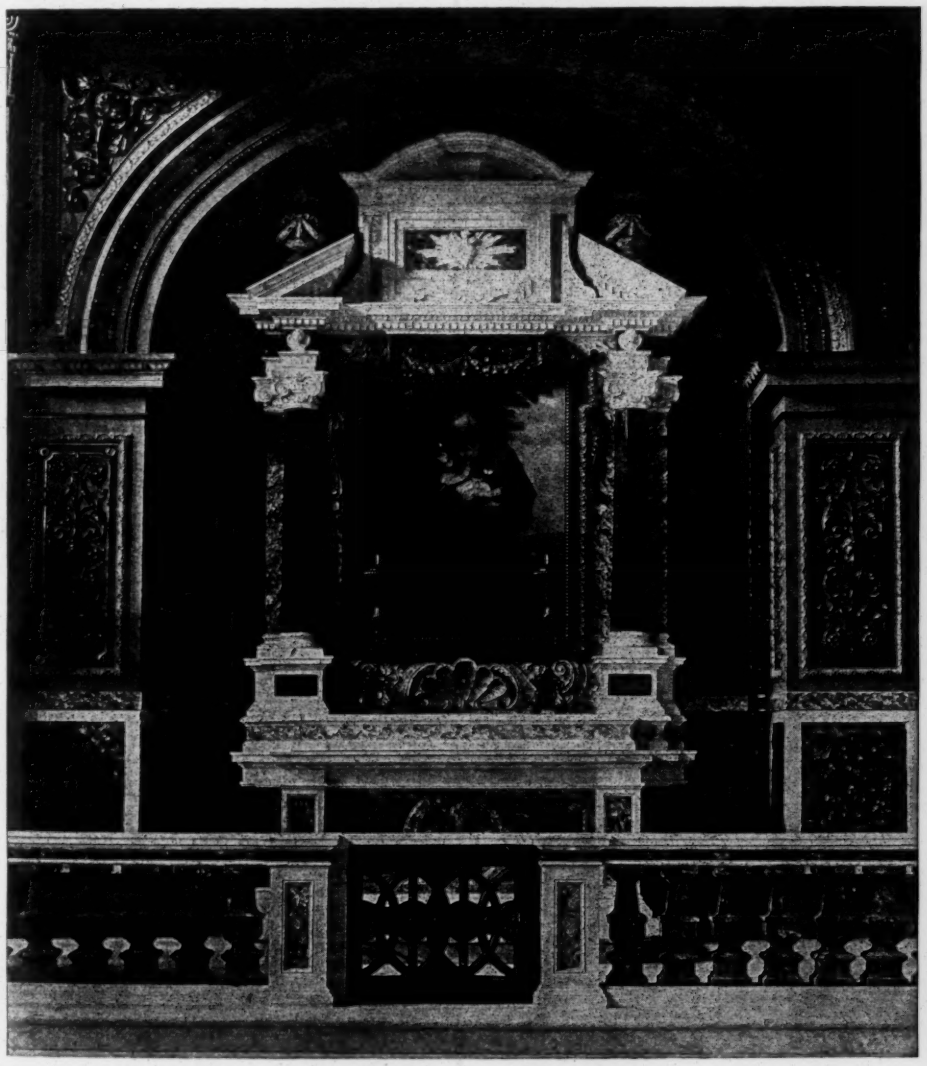

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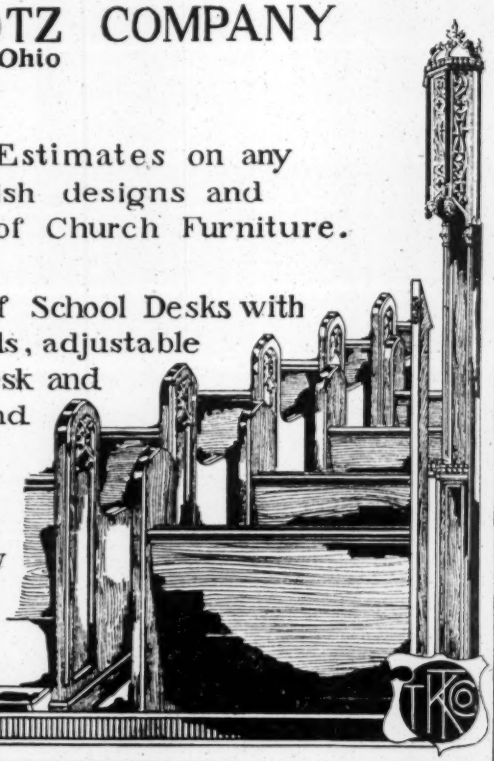

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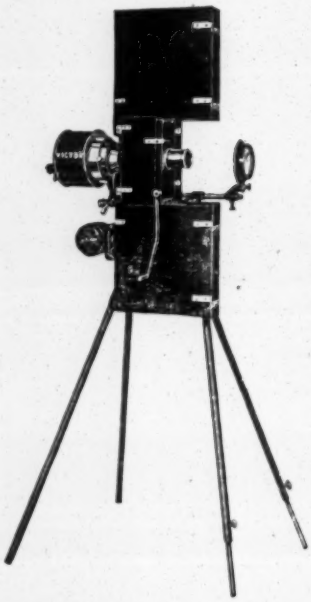

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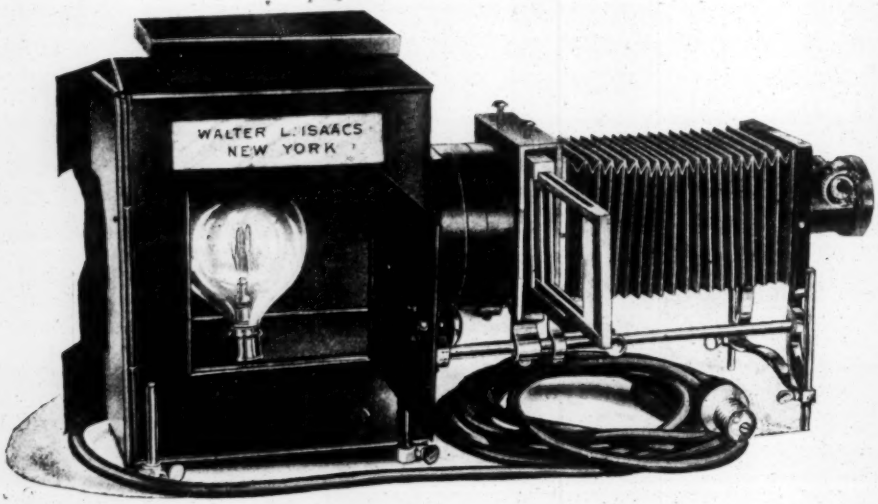

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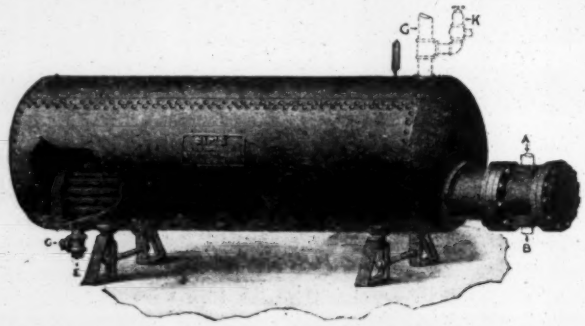

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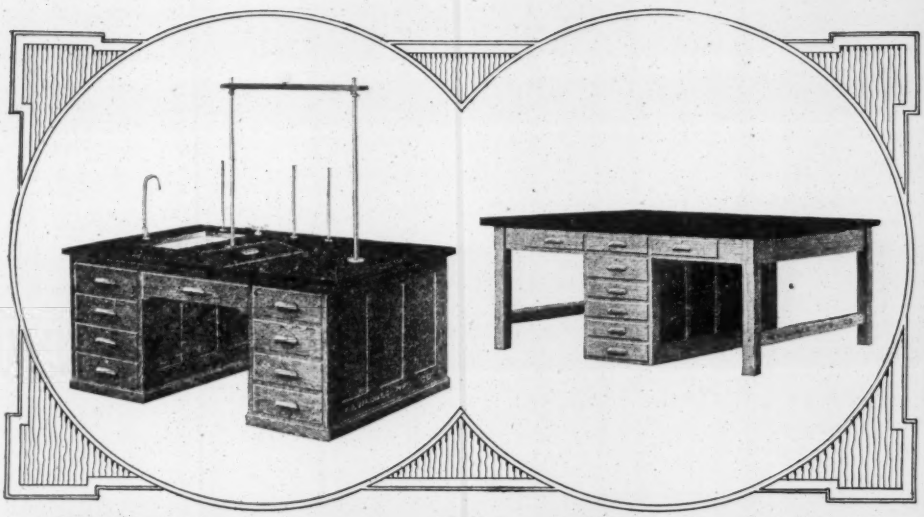

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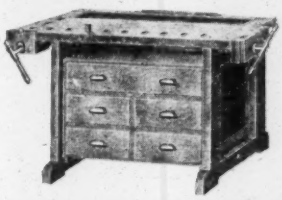
K  K

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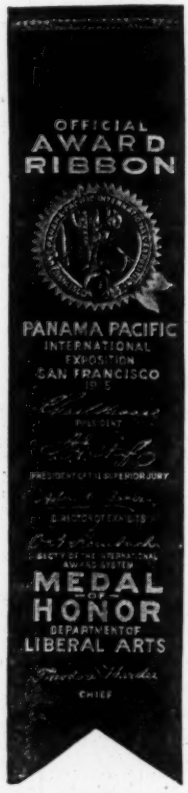

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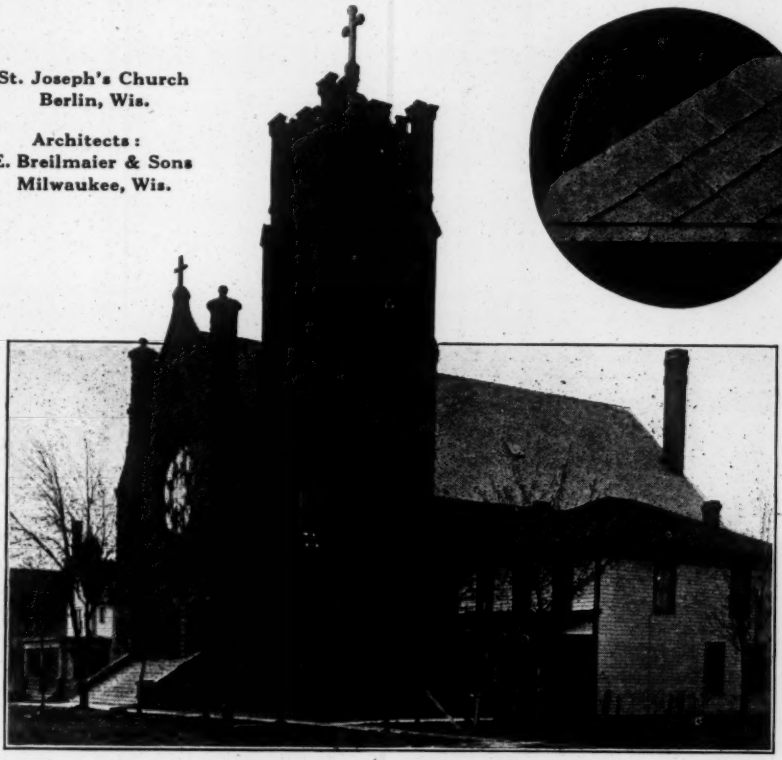

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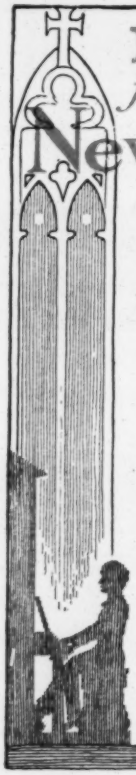

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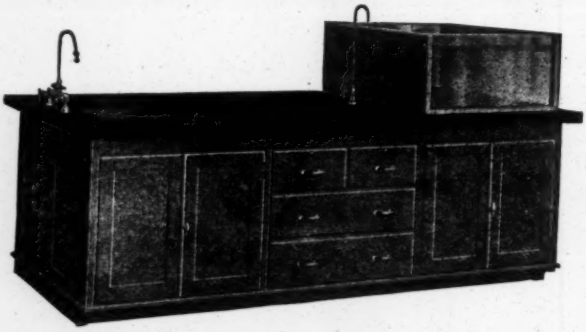

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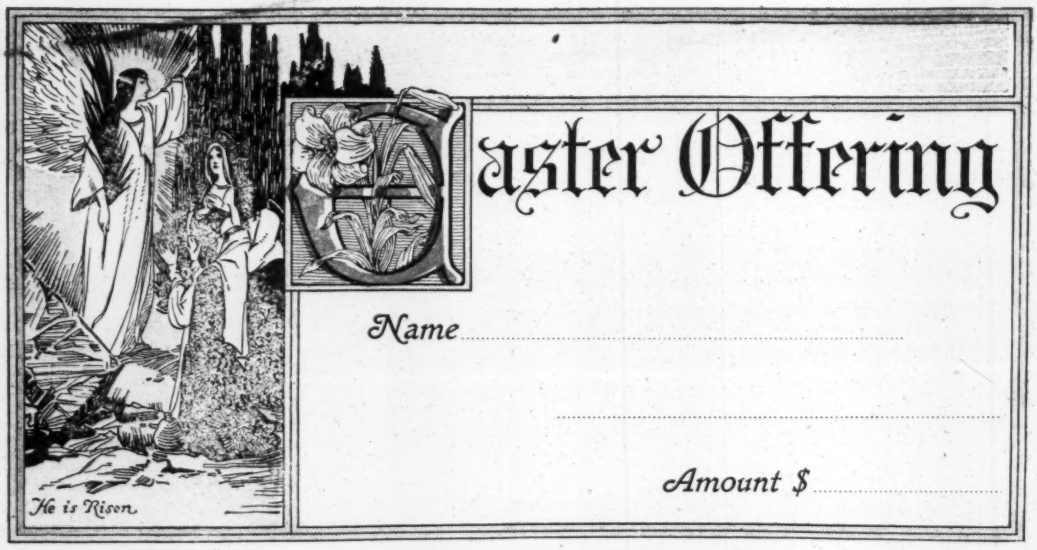

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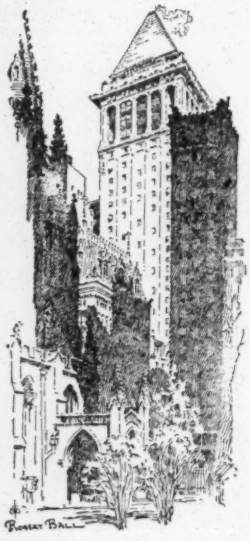

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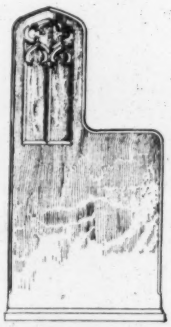

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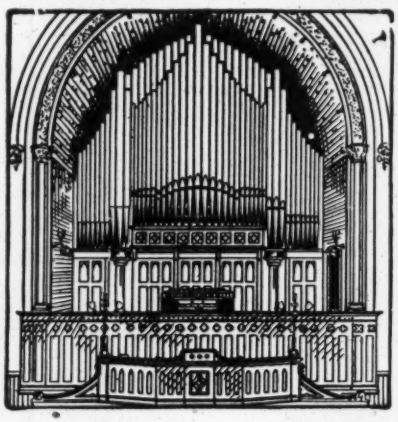

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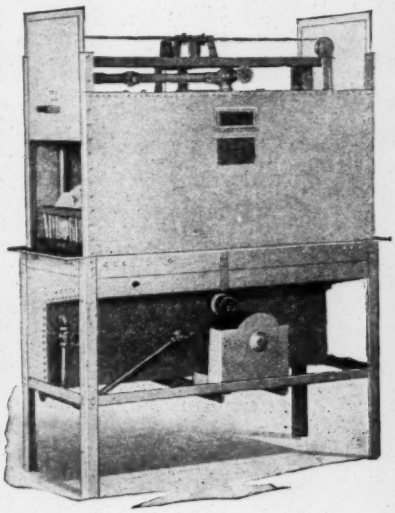

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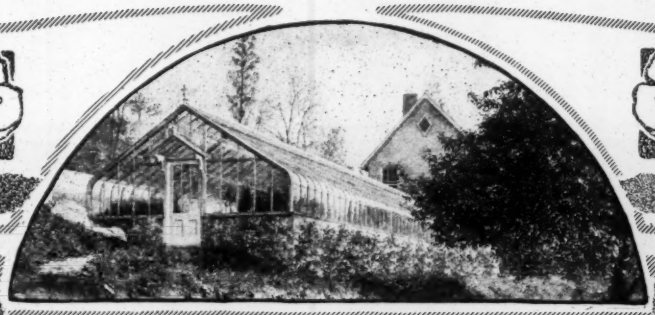

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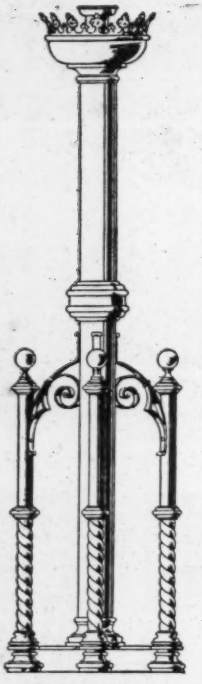

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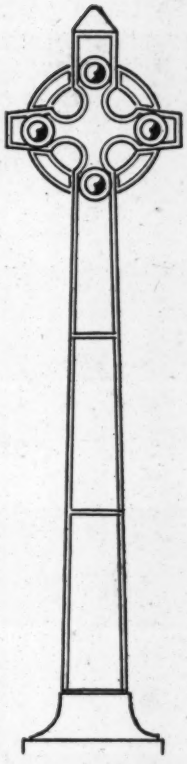

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